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LUTHER POSTS THE 95 THESES

Dramatic scene is from the new film

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SEPTEMBER 16, 1953

10 CENTS

Barber Shop Sermon

ON THE EDGE OF THE Maryland University campus is a row of shops. Two specialize in beer and bowling. Another is a barber shop. Its window is filled with pictures of Maryland athletes—men of muscle from the past and present. The dusty atmosphere of the window almost suggests that this must be a front for bookies, a hangout for gamblers.

But anyone who has his hair cut here gets a surprise. From whatever seat one looks at the wall, he sees a striking picture not of a Maryland athlete. It is Christ walking across a battlefield.

RALPH PALLEN COLEMAN called this painting "Onward, Christian Soldiers." Perhaps more students are seeing Christ in this way than within the churches that surround the campus. An artist's ministry is carried on from the walls of a barber shop.

—OTTO REIMHERR

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Luther turns away from the Castle Church door at Wittenberg after nailing up his historic 95 Theses in a scene from the new film. For more pictures see page 15.

THE CHURCH IN THE NEWS

Accent on education

Churches throughout the U.S. and Canada will be emphasizing Christian education during the next few weeks. Dr. Gerald E. Knopf, executive secretary of the National Council of Churches' Division of Christian Education, said that Christian Education Week which starts Sept. 27 will find 40 denominations launching drives to reach the estimated 27 million American children "who get little or no church school training."

The vast majority of the one million children who get into trouble with the law each year have no record of regular religious instruction, Dr. Knopf said. "As a Christian nation we cannot afford to let a single child go without his spiritual heritage" he added, warning that recruiting of children and teachers for church schools must be "stepped up."

U.S. church school enrollments have kept pace with the 15 per cent increase in general population since 1940, the church leader reported, but in the same period the number of children under 10 years of age has increased 39 per cent. Many of these need to be brought into Sunday and weekday schools.

Youth groups speak

Christian youth organizations holding conventions in various parts of the country last week took vigorous stands on current issues.

The ALC International Luther League meeting on the Purdue University campus went on record as opposing pacifism "but neither do we think military power alone can give our nation security . . . more confidence can be placed in the efforts of men of good will in every nation to bring about disarmament, peace and harmony among nations."

"Widespread misuse of normal sex i terests for crudely selfish and comme cial gain" was also scored by the AL group, with indecent literature, houses prostitution and night clubs specifica mentioned. Reckless driving is "nothir less than a violation of God's comman ment 'Thou shalt not kill' " the delegat avowed, pledging themselves to a hig way safety campaign.

The National Conference of Meth dist Youth at Kansas City found th "Christianity and war are inherently i compatible." Citing the Christian's o ligation to "identify himself with tho forces which truly seek peace" the co ference nevertheless affirmed the ind vidual's right to decide for hims whether or not to participate in a war.

The Methodist youth threw their su port behind Bishop G. Bromley Oxna of Washington and lauded his "cc rageous testimony." Another resoluti opposed the methods "of those Congr sional investigators involving the pra tices of guilt by association and the do trine of 'guilty until proved innoce which stifle individual liberties."

Racial bias concerned the congress Catholic College Students at Cincinn They went on record as being unalteral opposed to racial discrimination in forms and to segregation in employme housing, education and the church.

President to address women

President Eisenhower will journey Atlantic City, New Jersey, on Oct. 6 speak to the 3,000 delegates attendi the national assembly of United Chur Women, a department of the NCCCUS The delegates will represent a total of

million church women in the U.S., Canada and Hawaii.

Main item on the agenda for the assembly is a report on the status of American women in the church. Committees have been studying denominational practices about ordaining women to the ministry and allowing them to serve on policy-making boards in congregations.

Biblecizing" balloons

Whenever the weather is clear and the winds right, thousands of balloons have been sailing eastward from the U.S. zone of West Germany, during the past two weeks. But the German weather observers have nothing to do with their release. The rubber spheres are an attempt by a band of American Fundamentalists to "Bibleize" the Russians.

Armed with a corrugated carton full of balloons and several tanks of hydrogen gas, Carl McIntyre (he's president of the International Council of Christian Churches) arrived with friends last week at the West German border.

Waiting for him were other friends, also loaded down with boxes of Bibles printed in Polish, Russian, Czech and Slovak. The idea was simple: tie the Bibles to the balloons and release them when the wind was right for floating them over the Iron Curtain.

At first the group was slow in blowing up the balloons. Surprised newsmen were told that the U.S. State Department had refused permission. Someone released the text of a White House-bound wire from McIntyre: "Request your immediate assistance." The ICCC president hinted that someone "high in authority in the State Department was responsible. We are requesting the Senate Internal Security Committee to investigate fully and to fix responsibility for the abuse and discrimination dealt to our council."

State Department officials, after scan-

RETURNED POWs WORSHIP IN TOKYO HOSPITAL CHAPEL
Americans who were prisoners of the Communists in Korea attend church services

ning files, said they had not only not pricked anyone's balloon project but were of the opinion that no State Department permission was needed.

Then, as editors waited for another blast from McIntyre, the balloon launching went off "without incident." The first 5,000 rose to the air. ICCC spokesman said there were close to 50,000 more "for when the wind is right again."

The much-publicized delay had served its purpose. American editors had been reminded there was still time to get photographers out to see Mr. McIntyre release the first balloon.

Bible still tops list

Morning devotions and a room set aside for silent prayer were unusual aspects of a salesmen's convention at Chicago last week. The 500 delegates were attending the Christian Booksellers' Association. They inspected a wide array of religious texts, hymnals and books offered by the nation's Protestant publishing houses and compared notes on the country's reading habits.

"The Bible is still the world's No. 1 best seller," said William F. Moore, executive director. "Uncertain times are making more people than ever before turn to the Bible."

Churches aid Greeks

When earthquakes devastated the Greek islands of Cephalonia, Zante and Ithaca in mid-August more than 100,000 people were left homeless. Thousands were injured and property loss was counted in millions. Communications and water supplies were disrupted. Not a church was left standing in usable condition.

Church groups, accustomed to facing emergencies since the days of the war, were quick to act. Church World Service from its warehouses in the U.S. promptly

AID FOR STRICKEN ISLANDS
Agent of World Council of Churche confers with local priest on Cephaloni

dispatched 84,000 pounds of clothin and 450,000 pounds of U.S. surplus drie milk. The Christian Rural Overseas Pro gram (CROP) started 73 tons of ric flour and lard on the way to the earth quake victims. Individual church group also rallied to provide help to the ravage area.

Some victims may enter U.S.

Since the Watkins Act, passed by th U.S. Congress early in August, will pe mit the entry into the U.S. of victims o Communist warfare or "natural calam ity," church groups moved to clear th way for the admission of some Gree earthquake victims. Among the 214,00 non-quota immigrants permitted entranc by the act are 17,000 Greeks.

Agents of the World Council o Churches in Greece are starting to re ister some of the homeless people wh desire to emigrate to the U.S. Churc officials believe that the Ionian Islan quakes will qualify under the "natur calamity" clause.

Australia urged to permit immigration

People are more important than luxuries like television, declared Australia's Roman Catholic hierarchy in their 1953 Social Justice Statement released last week.

Australia closed its doors to immigrants in mid-1952 because of widespread unemployment and inflation after having received more than 700,000 immigrants, mostly refugees, in five years. In return for the admission of these people, the land down under has "received riches beyond imagining" the statement said.

"People without land have the right to land without people," the prelates said. In a land such as Australia, whose development has barely begun, how can we in conscience deny opportunity to these millions in overcrowded countries simply to monopolize the continent's resources for ourselves?"

The statement blamed the unemployment and inflation on "mistakes of national policy" which encouraged a "determination to consume too large a portion of our national income in luxuries and inessentials."

"Church of Air" lists Lutherans

Seven Lutheran speakers will participate in the CBS "Church of the Air" radio services during 1953-54 starting on Oct. 11 when Dr. Evald B. Lawson, president of Upsala College, will be the preacher. The college choir will assist in the service. Upsala, located at East Orange, New Jersey, is supported by the Augustana Church.

United Lutheran speakers will be Dr. Robert D. Hershey and Dr. Charles B. Foelsch. Dr. Hershey, who will broadcast on Nov. 22, recently became pastor of New York's Holy Trinity Church after having served Holy Communion Church, Philadelphia. Dr. Foelsch is president of Pacific Seminary at Berkeley, California. He will be on the air Aug. 22 of next year.

Lutheran directory due

A directory of all Lutheran congregations in the U.S. and Canada will be published this month by the National Lutheran Council. It will mark the first such issue since 1946.

Most of the directory's 176 pages will be devoted to a geographical listing by states of the nearly 17,000 local churches, with their street addresses and synodical affiliation. Because of the frequent changes in pastorates, names of pastors will not be included. Statistical information and lists of church executives will also be printed.

With 30 million people moving annually there is "a serious threat to the church as well as to the spiritual health of its members, unless churches follow their members and encourage them to worship wherever they are," said Dr. Conrad Hoyer, head of the NLC Division of American Missions. The directory is expected to serve as a "practical tool for the pastor in helping him to refer members who move to a church in their new community," he added.

Homes opened to Negro delegates

Private homes and churches in and around Miami, Florida, were used this week to house the 12,000 Negroes who attended the meeting of the National Baptist Convention U.S.A. The accommodations were found by an emergency committee when local hotels failed to come up with a plan to care for the delegates.

Convention participants were lodged all over Dade County—from Hollywood, 20 miles to the north, to Homestead, 30 miles south of Miami. A system of car pools and chartered buses took them to and from sessions.

Difficulties over housing were foreseen when delegates to another church convention last May were forced to cancel plans to stay at an ocean-front hotel after threats of violence were made to the hotel manager. The manager had offered exclusive use of the hotel to 500 delegates attending the meeting of the Church of God in Christ, a Negro denomination. Because of this incident officials of the National Baptist convention solicited the aid of hotel operators and city officials in finding housing for their delegates, but hotel men reported that they were not able to solve the housing problem.

The meeting was the fourth held in the south by the Negro Baptists. Earlier ones were in Atlanta, Houston, Oklahoma City.

Not a single incident

Late last month, 30,000 members of the National Negro Elks lodge arrived in Atlanta, Georgia, for their annual convention. Five days later, the delegates departed as police reported the colored Elks had held one of the best-conducted conventions ever held in the Peach state.

Despite what the Atlanta *Constitution* called "efforts of a small, long-frustrated group possessing the Ku Klux mentality to stir up trouble by circulating falsehoods," there wasn't a single "incident."

The miles-long parade through the heart of the city was viewed by as many whites as Negroes. In some blocks, Negro citizens had a difficult time finding space to witness their own parade.

During one session, the delegates declared themselves against segregation laws. However, noted the *Constitution* editorially, (the convention) "obeyed the laws which they announced would be continually contested in the courts."

"When 30,000 visitors, of whatever organization or race, can come to any city for five days, hold a convention and parade and leave without a single report of disorder or incident, we believe" concluded the *Constitution's* editorial writer "there will be general agreement that all concerned should be congratulated."

One and only in Spain

For the first time in over two decades the Spanish Government and the Vatican had a written agreement or concordat. Spaniards have but one religion . . . Roman Catholicism.

For close to two years, representatives of the pope and of the Franco government have been working on a binding treaty to replace the concordat signed in 1851 but torn up by the anti-clerical Spanish Republic when it took over power in 1931.

The concordat framers lost little time in making things clear. Article One declared that the Roman Catholic religion remains "the only one of the Spanish people."

A crumb or two was tossed to Spain's 20,000 Protestants. Article 6 was the first concession: the Vatican recognizes the validity of Article 6 of the Spanish Constitution guaranteeing that "no one will be molested on account of his religion, creed or *private* practice of his cult."

The second crumb: although Roman Catholicism is to be taught in all Spanish schools, non-Catholic children may be excused from such instruction on the request of parents or guardians.

The new concordat confirmed an agreement signed in '41 concerning the selection of archbishops and bishops. As before, the Franco Government has the privilege of submitting to the pope six names of candidates for a vacant see. In turn, the pope okays three and sends them back to Franco, for final selection

THRONG OF 250,000 ATTENDS CLOSING PROGRAM AT KIRCHENTAG

More than a quarter-million people crowded Hamburg's Central Park to hear Bishop Otto Dibelius and other speakers as the annual German church rally closed. Ten thousand visitors came to the Kirchentag from the Communist-dominated East Zone

rayers with meals

In Akron, Ohio, prayer cards were on ne tables at the airport restaurant this nonth. The manager had advanced 33 nd 1/3 per cent beyond those who ffered their patrons Protestant, Roman atholic, or Jewish table prayers. He pplied one for Moslems too, because kron has "several members of the Mo-ammedan faith."

The Illinois Central Railroad joined the creasing number of lines providing rayer cards in its dining cars. The orthern Pacific started this, and found at the supply of cards had to be replen-hed frequently. "Many people are so eased with them that they take them ome," said W. F. Paar, superintendent NP dining cars.

LWA receipts gain

Cash receipts toward the 1953 Lutheran World Action goal of $2.6 million had almost reached the two-thirds mark at the end of August, the Rev. Rollin G. Shaffer, promotion secretary, reported. A total of $1,658,309 had been received at National Lutheran Council offices during the first eight months of the year. This equaled 63.8 per cent of the goal.

United Lutheran congregations were above the average of the eight bodies whose gifts make up the LWA fund, with 68.1 per cent given so far in 1953. Augustana led the way with an 88 per cent mark.

Last year at the end of August only 52.7 per cent of the year's goal had been attained.

World News Notes

Trade talks fail

Negotiations between India and Russia for the barter of goods ended in disagreement last week. India was prepared to buy Russian wheat in exchange for a variety of Indian goods, but Moscow was reported to have insisted on a higher price than that prevailing in the Indian market.

India's food position is reported to have improved steadily since the disastrous famine several years ago. A reserve of more than 2 million tons of food grains is now held by the Indian government.

Russia has arranged to purchase 2,000 tons of butter from Australia, which normally finds its market in Great Britain. Australia merchants reported that the Russians paid a "much higher" price than could have been obtained from England.

A Russian foreign trade specialist, Mikhail Menshikov, has been named ambassador to India. Observers believe that his appointment presages Russian efforts to increase trade with India and other Southeast Asia countries.

Demand UN seat for Red China

Seating Communist China in the UN is an "absolute precondition" for easing world tension, an editorial in the Moscow newspaper Pravda declared last week. Stating that "some elements in the U.S." prefer a cold war to peace, the editorial said, "An end should be put to the policy of ignoring China and the violated rights of the Chinese People's Republic in the United Nations must be restored . . . Aggressive circles of the U.S.A. and other imperial countries are taking pains to lull the vigilance of peoples to sleep."

But for once everyone in Moscow did not agree. The Soviet Government newspaper *Izvestia* on the same day said it had observed a "certain easing" in interna tional tension. "There is no dispute o outstanding question at the present tim which cannot be settled by peacefu means by agreement between the inte ested parties," it declared, echoing th line Premier Georgi M. Malenkov ha been using since he succeeded Stalin.

Want China in UN

American churchmen haven't had t make up their minds yet on the admissio of Communist China to the United Na tions circle. But they know now ho their British and Canadian cousins stan

Late last month, the archbishop o York, Dr. Cyril Forster Garbett, e pressed the British point of view whe he said: "It's inconceivable that a va nation such as China should be perma ently excluded from the United Natio if she wishes to become one of its mem bers. Unless China herself initiates ope aggressive action, Britain will refuse t make war with her. It is hoped this clearly understood in the United States

The archbishop was worried about th United States pulling out of the curre Korean conferences if agreement on a issues was not reached in the time limi already set. Isolated action (by the U.S. the bishop believed, would be a fat blow to world co-operation.

Earlier this summer, the United Churc of Canada had sent a letter to the N tional Council of Churches suggestin that views be exchanged between the tw groups on "current international ma ters." NCCCUSA officials had no com ment on the Canadians' hint that, ge erally speaking, they favored recognitio of the Communist People's Republic China and its admission into the Unite Nations' General Assembly.

THE ADMINISTRATION — and particularly the State Department — faces one of its greatest problems within the next few weeks in deciding what to do about Korea. Any decision reached is sure to draw fire from two opposite poles — the Communists, on the one hand, and the extreme anti-Communist wing of Congress on the other.

Vice President Nixon recently faced a somewhat hostile audience at the American Legion convention in St. Louis and praised former President Truman's decision to send American troops to resist Communist aggression in Korea. Nixon's courage of conviction was emphasized by the fact that earlier the same convention had cheered attacks upon the United Nations.

Surely the highest motives were behind American participation in the move to aid the Republic of Korea. We had nothing to gain for ourselves and our action in conjunction with other UN nations saved the principle of collective security in the present-day world. Had we not moved against the invaders, we would again have shown fatal indecision and permitted the aggressive forces of communism to proceed unchecked.

BUT NOW THE PROBLEM is that of finding some genuine and practical settlement for the Korean situation. The war has led to a stalemate truce. In little more than one month the nations involved will be sitting around a council table trying to find a formula for peace. Only by sincere efforts to find a common denominator and by full consideration for the opinions of other nations which fought alongside the U.S. will a decision be attained which will vindicate the cause for which we fought and establish the kind of freedom acceptable to the western world.

One factor handicapping the UN representatives around the Korean peace table is the unpredictable antics of Dr. Syngman Rhee, South Korean leader. At the present, Dr. Rhee is demanding free elections in North Korea, but none in South Korea. Communist negotiators will not be weakminded enough to agree to any such proposal. It would be somewhat like saying "Let's fight a duel. You go out and shoot yourself."

Free elections leading to the unification of Korea must include all parts of that divided land. If Dr. Rhee is as strong a leader as he claims to be, the elections ought to seat his government even more securely. On the other hand, in free elections the western nations would have to face possible defeat by the Communists.

THREE FACTORS STAND in the way of any real solution of the problem of Korea. The attitude of the various groups at the peace table, including the U.S., will indicate who really wants peace and who prefers war.

A settlement must provide for (1) eventual release of all American troops from military duty in Korea, so that our forces are not tied down indefinitely guarding some remote frontier; (2) political unification of Korea with enough armed strength to provide defense against outside aggressors; (3) economic stability for a land long accustomed to poverty, but now suffering extreme want.

If such a settlement cannot be achieved, it may mean that war will again flare up on the Korean peninsula. At least, it will mean that our troops will be tied down indefinitely in a sort of armed stalemate.

—A. P. S.

Mission to the University

By OTTO REIMHERR

Lutheran churches can answer a real need when they serve college communities and offer Christian witness to students

IF A LARGE HOUSING PROJECT were erected near a church, the pastor and council would devote many hours to devising plans for ministering adequately to that new segment of the community. We need the same eagerness to serve the populations which cluster about the university centers throughout the land. There great human resources frequently remain untapped in the church's ministry.

One such situation was discovered recently by the United Lutheran Church and the NLC Division of Student Service at College Park, Maryland. Here the University of Maryland spreads out like a southern colossus over 1,000 acres of land. Through the years many have dreamed of a strong Lutheran church located near this school.

Back in 1946 the late Rev. C. William Sprenkel began giving a large share of his time to work among the students at the University of Maryland, while also serving as pastor to Lutheran students in the Baltimore-Washington territory. In 1951 the Maryland Synod, together with the Board of American Missions and the Division of Student Service, reached an agreement whereby a mission congregation could be established. Throughout 1952, two representatives of our church were at work in a joint campus-community effort leading to the establishment of Hope Church at College Park in November 1952. Now in 1953 an organized church is available to the 530 Lutheran students at the university, as well as to the 142 baptized members of the new church.

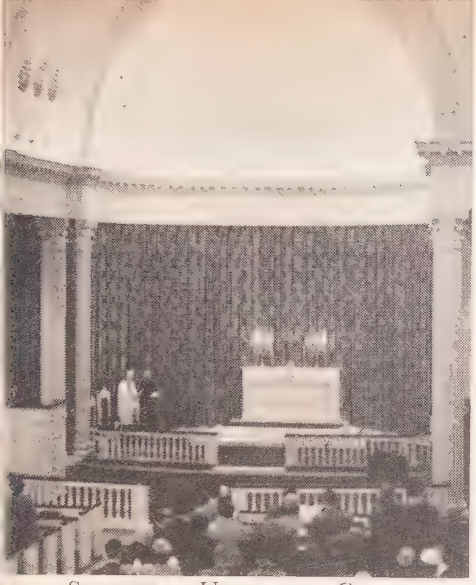
THE CONGREGATION does not stand against a starkly antagonist university. Maryland U. is eager to assist its students and its surrounding community to benefit by the ministry offered by the church. The University Chapel, erected as a memorial to the men of the college who gave their lives in World War II, testifies to that from the most prominent hill on the campus, overlooking Route U.S. 1.

A ready welcome is to be found from the president of the university, Dr. H. C. Byrd, but he is not alone in this attitude. Recently the pastor of Hope Church visited a dean to obtain help from a psychiatrist for one of the student families now considering separation and divorce. After a conference, the dean concluded, "If we succeed in nothing else, we can pray for them both." This was no pious pose. It was a sincere expression from a man active in the life of one of the churches on the edge of the campus.

FINDING FOLK who may be interested in a new congregation near a university is no different from trying to begin in another area. Constant calling is required. A conversation over a garden fence interested a man who's now vice president of the church council, a member of the university staff.

Each one brings his own story and his

The Rev. Mr. Reimherr is student pastor at the University of Maryland and also pastor of the new mission at College Park.



SERVICE AT UNIVERSITY CHAPEL
Dr. Fry is in the chancel

own reason for finding help in the church of Christ. A secretary of the church council is a student who has been delayed by the war situation from completing his training. Specialists in such varied fields as geography, agriculture, engineering, and the languages form a reliable leadership in the life of the church.

Add to these the consecrated Christians who are to be found in every congregation. A manager of a bank offers his talents as treasurer. A CPA is financial secretary. The commissioner of the congregation to the synod drove for many years to a fine and important church located in another city. Now he is an ever reliable bulwark in this growing church near the campus. If any church is blessed with resources, surely it is the congregation which serves a university campus.

Needless to say, students are not neglected. The Division of Student Service has placed an able counselor at Maryland to serve the Lutheran student population, numbering a good-sized congregation in itself. There have been many student meetings and discussions during the year. But no event has been better attended by the students than the Ash Wednesday Holy Communion. This is testimony to their eagerness for the means of grace, possible only through normal congregational life?

BUT THE UNIVERSITY church is not without problems. The usual formula of clash is spoken of as the "town vs. gown." However, in another way difficulty is created in the university community. One community enterprise cannot occupy 1,000 acres without something happening to the geographical structure. The University of Maryland and a swamp divide College Park into two parts, so that the community resembles one divided in half by a river three-quarters of a mile wide.

The area which rightly feels a sense of neglect lies north of the university. Only careful community mobilization can solve the many problems such as adequate roads, drainage, and recreational facilities for children in a town where the state is spending millions to fashion its university campus.

IN A FEW YEARS a building for the new mission to the university community will rise 350 feet south of the campus. The location is on a new dual highway running east and west for several miles. But it will be a church available not only to the permanent residents of the area. Every man who lives in a University of Maryland dorm and most of the women will be able to see from their place of residence the spire of the Lutheran church. The building will be further proof that the "church has been planted" in its mission to the university.

CHRISTIANS MUST HELP ONE ANOTHER

By HAROLD N. STOFFEL

Congregations can establish funds to aid members who run into difficulties or find themselves in need

THE CHRISTIAN GOSPEL has been the inspiration for many present-day charities. Organizations providing for the social welfare of people in many communities owe their origin to the concern of the church. But many congregations unfortunately find themselves embarrassed and helpless when an occasion arises to provide emergency help for some distressed member.

Other congregations have not abdicated from the requirement to help "especially those who are of the household of faith." At Holy Trinity Church we endeavor to do exactly that in a small way. Within recent years we have provided milk for a set of triplets, paid taxes for a destitute widow, helped another widow pay for a needed operation, made provision for the care of an unwed mother and provided rail fare for a woman who had a sudden emergency call from her distant home.

ONCE WE PURCHASED insulin in wholesale quantities for several diabetics, for whom the cost would otherwise have been prohibitive. Last winter when temperatures were down to 35 degrees below zero, the pastor received frantic calls from a widow who was without oil for fuel and a young mother whose husband was out of work and whose coal bin was empty. It was a fulfillment of Christian duty to be able to meet these needs on the spot and not be compelled to refer them to some secular agency.

"But how can a congregation do such things?" someone may ask. The answer lies in our communion fund. Fourteen years ago the pastor, remembering the old communion offering, came upon the happy idea of using such an offering for the needy of the parish. Since then at each communion service, communicants receive an offering envelope through which a gift may be made to help the needy. Worshipers place their offerings in a basket in the narthex as they leave.

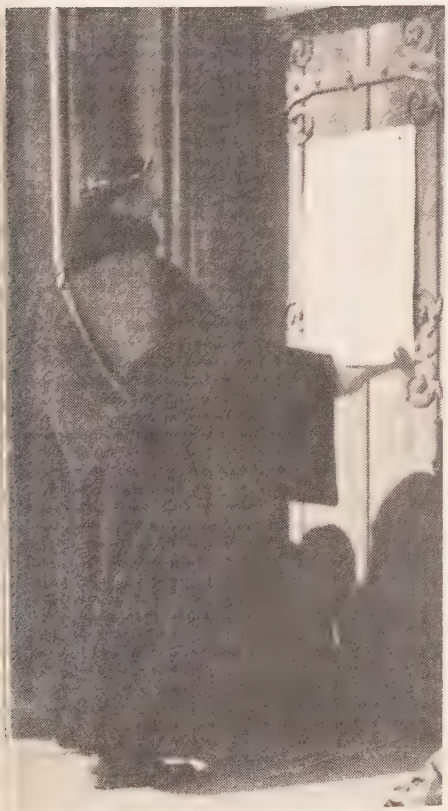
Through this fund Christian love has had an opportunity to express itself. Annual offerings have never been more than $700 for this fund. During "lean years" the fund was exhausted before the end of the year. In recent years, careful use of the money has enabled it to reach a fair balance.

DISPENSING OF THE FUND is done through the pastor and a committee of two members, authorized to do what they deem right with accounting made only to the Giver of all gifts. No names are ever mentioned nor do they appear in reports.

In every church there are needy persons who face trying circumstances and require temporary help. Some pastors have "discretionary funds" to use in such cases. Other congregations may have developed different methods. But in any case, each congregation must in time of trouble be ready to provide for its own.

The Rev. Mr. Stoffel is pastor of Holy Trinity Church, La Crosse, Wisconsin.

"MARTIN LUTHER"



A GREAT NEW FILM PRODUCED THROUGH CO-OPERATION OF ALL AMERICAN LUTHERANS WILL BE SEEN THIS MONTH IN MANY CITIES

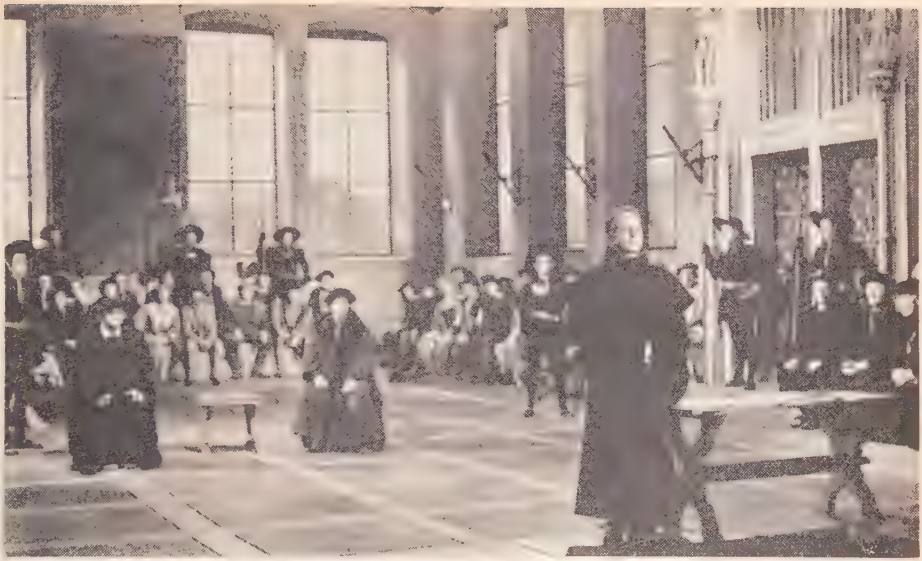
As the Louis de Rochemont production *Martin Luther* is shown widely throughout the country this fall, thousands will see for the first time a vigorous picturization of the life of a great Christian leader.

Above, Niall MacGinnis *(right)* as Martin Luther, a young Augustinian friar, joins his fellow monks at the table but eats nothing. His fear of sin and God's judgment makes him search for peace with God through prayer, penance and fasting.

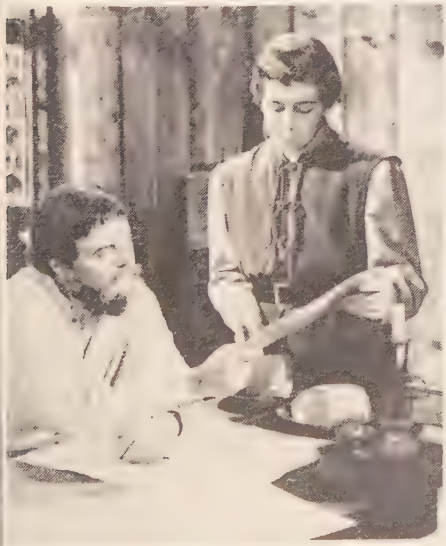
Some time later, Luther has become a prominent leader of his order of monks. Stirred by the great abuse over the sale of indulgences he nails to the Wittenberg church door a statement outlining his position and the biblical teaching *(left)*.

A trio of theologians, Philip Melanchthon *(left)*, Andreas Carlstadt and Martin Luther, travel by wagon from Wittenberg to Leipzig in July 1519 to participate in debate with a noted papal theologian, Dr. John Eck, about Luther's 95 theses. All pictures in this story are taken directly from the film. Irving Pichel was the director.

Luther and Eck engage in bitter debate about Luther's criticisms of Roman Catholic doctrine before judges and spectators at Leipzig. Luther questions the authority of the pope, insisting that Christ established the church upon himself and not on St. Peter. "Heresy!" cries Eck. "Heresy?" replies Luther. "So be it. It is still the truth."



Summoned before the Diet of Worms, Luther in a dramatic scene stands alone before the assembled power of empire and church. All Europe waits to hear the monk's answer to the question "Will you or will you not recant?" He says firmly, "Unless I am convinced that I am wrong, I am bound by my beliefs and by the texts of the Bible."



Spirited away to Wartburg Castle by protecting friends after the Diet, and disguised as a knight, a bearded Luther spends his time translating the New Testament into the language of the people.

Riots and revolution in Wittenberg call Luther out of his retirement. Patiently he explains to the people "We must win brothers and sisters from the other side with love and not with force."

After the Protestant princes of northern Europe stood fast at the Diet of Augsburg and insisted on their right to adhere to the biblical doctrines taught by Luther a service of thanksgiving was held at the Castle Church in Wittenberg. The people joined with Luther in singing the great Reformation hymn now sung throughout the world, "A Mighty Fortress Is Our God." They realized that they were free to worship God according to the dictates of their consciences and the teaching of the Bible.

Meanwhile, Luther's private life underwent a change. At Wittenberg he married Katherine von Bora, a former nun who had left the convent to serve God in the community. Thus the Christian parsonage was again established.

In the parsonage living room Luther gathers a group of boys from the congregation for instruction in the Small Catechism, written to help pastors and fathers.

The Reds Altered the Almanac

Slovak Church's Yearbook carries Communist propaganda but only a small amount of traditional church information

RECENTLY THERE CAME into my hand the *Tranovsky Evanjelicky Kalendar* for 1953 (Tranovsky Lutheran Almanac), the annual publication of the Slovak Lutheran Church in Czechoslovakia. Just to look through this almanac describes eloquently the situation of the church beyond the Iron Curtain.

Except for a few articles it has no religious content. Only 18 of the 190 pages are dedicated to the affairs of church and religion. The others emphasize the two great features of the Communist program: the Communist world peace propaganda and the Communist reconstruction of society.

At the beginning under the title: "Important Days of Historical Significance," there is not one day referring to any church event or even an event that has no relationship to communism.

Let me quote a few:

Jan. 21: The Death of Lenin (1924)
March 14: The Death of Karl Marx (1803)
July 22: The Liberation of Poland by the Red Army (1944)
Aug. 5: The Liberation of Korea by the Red Army (1945)
Aug. 23: The Liberation of Rumania by the Red Army (1944)
Nov. 25: The Founding of Mongolian People's Republic (1924)

In the calendar there are new red letter days:

Feb. 25: The Victory of the Workers in 1948
May 9: State Holiday of Czechoslovak Republic: The Day of the Liberation by the Red Army (1945)
Nov. 7: The Day of the Great October Socialist Revolution (1917)

It goes without saying that the birthdays of Stalin, Lenin and Klement Gottwald are also pointed out. The whole page picture at the beginning of the almanac is—you gussed it—not Luther or some other religious leader, but Gottwald.

THE FIRST ARTICLE is by the presiding bishop, Jan Chabada, entitled: "Into the New Year," in which he points out that "we have to stand without compromise in the group from which grows new life." This means the Soviet Democratic Republic. "The Protestants in the imperialist countries are instruments of the ruling exploiters and are nothing else but the defenders of their un-Christian activities . . . It is in this Soviet Union that the Korean mother sees the protector of her child . . . It is the Soviet Union that the American Negro sees the protector of his life . . . It is in the Soviet Union in which the Indian farmer sees his protector from starvation and death . . ."

Peace articles follow. "The Church in the Struggle for Peace" attacks American imperialism which prepares for war. Another contribution recites the names of the factories which were nationalized in Germany and praises the German People's Republic to high heavens. And then comes China which is also fighting for

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The author of this article is a prominent European churchman whose name is withheld for security reasons.

the People's Democratic Peace. The almanac also publishes the appeal for peace of the conference of all churches and religious organizations in Soviet Russia.

Now comes a short church section. The biography of the new Bishop Katina (successor of Bishop Ruppeldt who resigned), emphasizes that the bishop's great interest is also the building of the People's Democratic Republic. There is an article on the history of the Slovak Lutheran Church after the second world war. This article is reassuring. Its implications are very comforting. In spite of Communist pressure the church goes on. There are 87 students at the theological seminary. Church contributions rose from 24½ million crowns in 1947 to 50 million crowns in 1952. There is also a description of three new churches built during the year. With this the whole religious content of the almanac ends.

To be sure, there is an article about the religious life in Soviet Russia which points out that there never was a religious persecution in Russia and the Soviets made the church freer than ever before. Here end the first 90 pages. From the 91st to the 190th page the almanac reads like a Communist pamphlet.

Titles of some of the articles are:

The Building Achievements Are the Guarantee of the Welfare;

We Are Joining the S.C.S.P. (Society of Czechoslovakian-Soviet Friendship);

A Word About Miners;

J.R.D. Is the Road to the Rich Life of Farmers (J.R.D. are the Collectives);

How Can Cows Give More Milk?;

How Can We Secure Enough Food for Domestic Animals?;

Let Us All Go Onward to War Against the Damages of Agricultural Plants;

Domestic Fertilizers;

The Five-year Plan of Stalin—Foundations of Peace;

The Great Constructions of Communism (it mentions the hydro-electric plants in Russia and ends with the words: "The Stalin Constructions are the greatest constructions of all ages and nations").

With quotations from Soviet-Russian writers and the translation of a statement by the Moskov Pravda the almanac ends.

We ask how it is possible for this material to get into a church almanac. Of course, it is not difficult to figure out what happened.

The Communist authorities do not permit the publication of a church almanac, unless the church agrees to publish articles contributed by the Communist authorities. In order to have an almanac the church agrees.

Most of the religious articles and articles dealing with church life are rejected by the censor. What is left? A few pages on church activities and many pages on Communist achievements.

If given freedom the church would not publish such an almanac. Communism is using the church to disseminate Communist propaganda.

This is the tragedy of the church behind the Iron Curtain.

A Flood Roared Through Rajahmundry

By OSCAR V. WERNER

Worst disaster on record hits ULC mission institutions as Godavari River inundates the entire countryside

"IN A FIELD OVER THERE a man caught four big fish," said my waterman Paradesi. If in this present turmoil of a flood beyond the memory of man even the fish are confused, and some of them take long strolls along main streets and side lanes of our city where ordinarily they are not part of the traffic, there is no cause for wonder.

Tens of thousands of the human population are displaced. With or without shelter, with or without belongings other than the few clothes they were wearing, on any patch of ground higher than the waters, they huddle in piteous groups. Ravens there are aplenty, but I heard one dove at dawn today. Two hundred women and children from our Industrial Home for Women are encamped in the elementary school building in the Luthergiri Compound, while their visiting 40 buffaloes and cows politely are being kept from eating our newly planted palmyra sprouts and young trees. All the patients and personnel of our hospital in two long days of hard labor by Dr. Coleman were safely removed by boat. Those who were extremely ill were sent to the government hospital; the nurses were taken to our own Teachers Training School.

AT MIDNIGHT on the 15th some 400 girls, women teachers, matrons of the Schade Girls' High School had 10 minutes to flee, wading waist-deep through rushing and swiftly rising water. Now this whole crowd is refugeeing at the Visrantipur Sanatorium. The residents of the Riverdale bungalow, Dr. Plock and family, and Miss Ethel Dentzer, left their furniture afloat downstairs and also came to the Sanatorium hill. Here at Luthergiri, classes are suspended, and the verandas of the main building are filled with people from nearby flooded settlements.

IN THE TOWN, we hear, houses are collapsing. Bodies are floating to the top. The passable streets are crowded with people. Our lights are off. The new telephone is mute. And, of course, as is to be expected in this land, wet or dry, there is widespread looting. The police patrol with boats. Upon permission by the police and at profiteering rates, some boats can be had for private emergency travel.

In the hospital compound, Dr. and Mrs. Zigler were standing on an upstairs terrace when suddenly the whole bungalow collapsed. Only by God's good guarding did they survive. Fractures, contusions, some shock, yes; but at the sanatorium they are both making a good recovery. Their piano was already completely submerged. Now the bungalow has fallen on it. How much of this double destruction can a new electric refrigerator stand? With 10 feet of water in the compound, of what use will a very costly X-ray installation be on the lower floor of the hospital?

The Rev. Mr. Werner is a member of the New York and New England Synod serving as a ULC missionary in India.

I saw Miss Hilda Kaercher get out to safety the Industrial Home population shivering on the second floor of her bungalow. Aged, sick, crippled, young and old were led, carried, carted, boated out while water from a break in the river dam stormed in through the gate like a mob. In the bungalow downstairs the loveliness of Miss Kaercher's home, unrescued, sank out of sight in the brown flood. She left with the dress she was wearing and, of course, one lady's shoulderbag. All this of a bright morning.

NOW THINK of the calm of midnight—sleep instantly changed to those 10 vitally precious minutes of uproar in the dark when Miss Susan Glatz generalled her multitude of charges, all present, out of the surge that fell upon her low-lying school from a new and nearer burst of the dam. Mr. M. Devasahayem, headmaster of the men's training school, deserves a monument there for giving the alarm. Miss Glatz and Miss Dentzer, refugee-once-removed, from Riverdale, finally had to climb down over a roof into a boat. There again precious possessions ruthlessly fell prey to wet chaos and slime. Three automobiles parked in the compound area were so deeply submerged that it was possible to locate them only by diving.

North of Luthergiri, as far as the eye can see, all the level land has become a strange lake country. Thousands and thousands of food-growing acres green with promise will still no hunger this year. And the water itself isn't even fit to drink! That the water system of Rajahmundry is still functioning is an incalculably great blessing. Part of the town has electricity, but not Luthergiri. But there are things that shine brighter than foot-candles! Under the energetic and all-aware leadership of our principal, Dr. Coleman, the students and faculty are solid in teamwork for good.

SOME INSTANCES of service rendered border on the heroic. Eight ex-servicemen, under Captain Fredericks, L.Th. I (theological college junior), organized as guards of deserted mission compounds, held out at their posts bravely even though the logistics of the thing struck snags and the watchers were left without food and (drinking) water for a starvation-long time. Some of the other student leaders have proved regular ports-in-a-storm, shining candidates for the big betel-leaf chew.

God as our Refuge has become a nearer reality for Luthergiri. We are humbled, too: not all the saints sit on hills, nor are the sufferers who lived in the low places sinners. Of public relief works not much is visible so far. The Red Cross is infra-red. One measure of rice for a person, at exorbitant prices, is made available by the administration for a fortunate few who get theirs before the small daily stock gives out. All glory to the peasants of one village who of their own accord banded together for a free gift of rice to starving victims of this terrible disaster.

Trains have not run for days. We sit in the middle of an eight-mile break in the line. Today a few newspapers somehow were ferried into the town. What is the big news we read? RAJAHMUNDRY FLOODED BY THE GODAVARI! Perhaps our city made the American papers, too. At any rate, it's an all-time record flood, five feet higher than the best, or worst, that the Godavari did back in the year 1900.

Pray for these stricken people. They are in dire need of your prayers. And join with us in giving thanks to God for great mercies in great misfortunes.

The Catholics Gained a Member

By JOYCE VERNON DRAKE

Bill and Kathy felt that their love was so strong and true that it wasn't right for religion to come between them

The official Catholic Directory reports the membership of the Roman Catholic Church to have increased 772,642 members during the past year.

KATHY WAS REARED in a devout Protestant home. She knew the freedom taught by her church, yet understood its unswerving convictions in the fundamentals of faith. She had been taught to think for herself, with the basic principles of Christianity as her guide. She had a wide circle of friends, both boys and girls, and was a care-free, fun-loving girl. After college she had carved for herself a place in the career of her choice.

Then came Bill.

Bill fulfilled, to Kathy, the ideals the other boys had not quite reached. Bill measured up completely, according to Kathy, where other boys had just fallen short. He was well-educated, securely started in his profession, honest, sincere, and (so Kathy said) handsome!

Bill began a campaign for Kathy that made her heart pound and her knees go weak. Bill and Kathy fell in love. But . . . Bill was a Catholic—and Kathy pondered.

KATHY'S PARENTS and pastor were consulted. They were sympathetically understanding, but lovingly and frankly pointed out the possibilities for unhappiness. There were no threats, no hints of reprisals, no demands. Kathy would always have the love and guidance of her church, and Bill would always have a welcome as her husband.

"We are both Christians," said Bill. "It will work out. I love Kathy."

"We are both tolerant and broad-minded," said Kathy. "I trust Bill."

Kathy's pastor suggested they talk with Bill's priest. Bill seemed a bit vague as to what attitude his church would take in a case like this. So Bill and Kathy went hopefully to Bill's priest.

THE PRIEST was kind but firm. He wasted no words. If Bill married outside his church he would be excommunicated. If he was married in the Catholic church, Kathy must promise to rear her children as Catholics. There was no halfway point. That was it. He invited Kathy to come to him for instruction, to learn more of Bill's church. When Kathy asked that Bill also come to her pastor, the priest refused.

Bill sat listening. He was uneasy and heartsick, but the thought that his priest might be wrong never entered his obedient heart.

Kathy and Bill broke their engagement.

Kathy languished and became ill.

Bill lost weight and his mind wandered from his work.

After a few months Bill again came to Kathy and her parents and her pastor. He could not live without Kathy. So they were married in Kathy's church by Kathy's pastor.

ALL SEEMINGLY went well for several months. Kathy was regular in attendance at her church. Bill sometimes came with her. But Bill was worried over his status in his church. He could not accept the teachings of Kathy's church, yet he was deprived of communion and other privileges in his own. He was an outsider. Each loved the other deeply, but in this matter of religion, which should have drawn them together, a wide gulf was opening.

Then the baby was coming. Subtle, almost unrecognizable pressure was put upon Kathy where she was most vulnerable. It was gradual and tactful, but ultimately final and unalterable: the baby would be considered illegitimate by Bill's family and Bill's church.

One sad day, with Kathy in tears, she and Bill stood before a Catholic priest to have the marriage "blessed." Bill was again in full favor with his church, and attended mass more regularly than before. Now his marriage was legal!

THE BABY WAS BORN. Bill never faltered in his love and kindness to Kathy, but the baby was baptized in Bill's church, presented by a proud father and a white-faced, tight-lipped young mother.

The baby was pronounced a child of the Roman Catholic Church. It was not mentioned that he was a child of a divided home.

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This is the case history of one of the 772,642 new members of the Roman Catholic Church.

ONE OF THE MOST obvious facts about Protestantism as a whole is that it is not a whole. It is divided, and the understanding of its position would not be served by ignoring this feature which leaps to the eye of even the most casual observer. But what the casual observer often fails to observe is that the diverse and divided Protestant groups have a very solid body of agreements . . . The degree of unity which exists ought to be recognized and utilized.—WINFRED ERNEST GARRISON in *A Protestant Manifesto* (Abingdon-Cokesbury)

ONE'S CHARACTER grows slowly by the habit formations that evolve with time. You become a person of integrity or a liar slowly . . . You can grow away from God day by day; then one day something happens, and God is not there . . . The habits you grow slowly will not be dislodged easily.—HAZEN G. WERNER in *Live With Your Emotions* (Abingdon-Cokesbury)

Recipe for a Silver Anniversary

By VIRGINIA VEEDER WESTERVELT

After 25 years, David and Ellen found that the most important factor in their happy marriage was ability to pray together

"A TOAST TO DAVID AND ELLEN! May your next quarter-century be as happy as the last."

"Imagine being married to one person for 25 years!"

"What's your recipe for success, you two?"

The voices, the laughter, the exclamations laced the air with a tangle of sound. Their friends were enjoying the celebration, Ellen thought, but she herself felt strangely aloof. And David? He was standing quietly, listening to the others. Suddenly Ellen couldn't wait for them all to be gone.

But it was after midnight when she and David were alone again.

"NOW WE CAN REALLY celebrate," she smiled. "It was sweet of them to surprise us, but I liked the way we'd planned to do it—just the two of us, talking over the whole 25 years."

"Well, I'm not sleepy," said David, stirring up the embers in the fireplace and adding more wood. "Still want to come for that sentimental journey?"

"Which began in somebody's cornhusk-decorated barn. Of course I want to come. It was one of those perfect October nights. Bet you've forgotten the date."

"Madam, you wrong me. Didn't I write you a letter on the 27th each year before we were married? I don't forget *important* dates. But I wonder how many other couples first met at a church young people's party. That would be an interesting statistic to add to someone's collection."

"Particularly," suggested Ellen, "if you also could find out how many of those couples had stayed married, say, for 25 years. A higher percentage than the average, I'll wager."

"IF THEY STAY with the church," amended David. "Chances are our children wouldn't have gone to church if we hadn't. Conscientious parents who wouldn't dream of omitting the daily cod liver oil, never think of giving their children any spiritual vitamins. No wonder they can't hold a family together."

"David!" interrupted Ellen.

"Huh?"

"Get down off your favorite stump! We were in a sentimental, reminiscent mood, remember?"

David grinned. "I certainly don't need to preach tonight, do I? Where were we—still eating jelly beans?"

"I think we'd progressed to letters. And poetry. Want me to quote a few lines?"

"Oh, everybody in love writes poetry," scoffed David. "Nobody remembers it afterward."

"Is that so? Well, I can quote you one about loneliness, about a woman's smile, or perhaps you'd prefer the one written at dawn on a mountaintop."

"I thought of you in the strangest places, didn't I?" chuckled David. "I remember sitting in class when the professor thought I was taking notes, scribblin

verses to you. My mind wandered a long way from the History of the Reformation to a dimly lit table in the Seville, to a walk in the June night, to a canoe."

"DO YOU REMEMBER how still that night was? The moon kept threading through the trees, and there was no sound at all, just the motion of the canoe sliding over silver water. I kept hoping you wouldn't think you had to make romantic speeches, and I believe I really began to love you when you didn't speak at all."

"And I thought if you made some silly, girlish remark about the moon, I'd toss you overboard. But it was so perfect, neither of us needed to say a word."

"But we don't always agree, of course," said Ellen, thoughtfully.

"Dull life if we did. But at least ours are discussions and not arguments, most of the time anyway," he grinned.

"That's because we stick to the point of disagreement. We don't go off on irrelevant details, and wind up blaming our mothers-in-law. And we don't harbor hurt feelings over a long period of time and then blurt them all out at once."

"That's a childish thing to do."

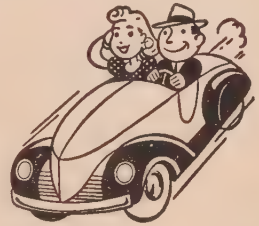
"I know," persisted Ellen, "but think of the Johnsons—they act more like spoiled children than mature adults half the time. Imagine marrying someone like Jim Johnson, with a temper he hardly even tries to control."

"Mary doesn't help the situation any. If she can't have her own way, she makes life pretty miserable for Jim."

ELLEN LEANED FORWARD. "David, suppose we'd never married. I mean, suppose we both had married different people. What would we be like now?"

David was silent for a minute. Then he said, "I suppose there are several people that we might each have been reasonably happy with. It's hard now to imagine being married to someone else, but if either of us should die, we agreed that the other should marry again. Couples romantically in love believe there's no one else for them in the whole wide world, but maturity brings more wisdom."

There was silence again for a few minutes, while the fire talked to itself in crackling whispers.



Then Ellen said, "Do you remembor the first time we went to church together, David? It was before we were married. I was so proud to share a hymnbook with you. And after the service, a woman behind us asked if we were a new young couple in the church, and if we had any children."

David grinned. "And I said, very solemnly, 'Not yet.' "

"THAT WAS communion Sunday, wasn't it? And it didn't matter at all that we belonged, then, to different denominations. I felt a very special bond with you, and with God, which has become stronger all the time. Even when you've been away, I've felt that same sense of communion with you, through communion with God."

David reached for Ellen's hand. "Prayer is a wonderful, powerful thing, my dear. If couples would only pray together more, they might stay together longer."

"David, that's the answer. At the party, they wanted our recipe for a silver anniversary. We've talked about belong-

ing to a church, remembering little things like important dates, having the same ideals and goals, and a close companionship as a foundation for love, but I think you've just given the most precious ingredient in any recipe for complete happiness. Do you mind if I say a specia 'Thank you' tonight, for what you hav meant to me—what we've meant to eac other—all these years?"

"Perhaps," said David, "there will b a special benediction, too."

Recent history reveals anew the truth that human plans and power are limited because "man proposes, but God disposes"

By REINHOLD NIEBUHR

RECENT EVENTS BOTH on this side and the other side of the iron curtain are a refutation of the theories of all those who sought to play god to history and to warn us that certain things would follow "inevitably" from certain policies—the defense of the free world against Communist expansion and the resulting cold war, for instance. They were supposed to lead inevitably to war.

The contest between two power blocks, the one with Russia and the other with America as the dominant power, did indeed appear to be ominous, with nothing but atomic war the ultimate outcome.

BUT STALIN DIED and a war of succession in the Kremlin is shaking the Soviet power to its foundations and causing revolts in most of the satellite nations. In short, the monolithic power of the Soviet orbit is disintegrating.

At the same time, it must be confessed, the power block of the so-called free world is disintegrating. The rebellion of President Rhee is one indication of this. The endemic proportions of the anti-Americanism of Europe and Asia is another.

One may well ask, if the tension of tw power blocks seemed to make war i evitable, whether their disintegratio does not promise us peace. Actually th danger of war through desperate ac may have increased for the moment, b we may have the right to hope that th peril of war will ultimately diminish.

In short, nothing in history is quite inevitable as those seem to believe wh invent systems to contain the providen of God. We now know that the futu is not as full of the promise of good thin as the nineteenth century believed; an it may not be as ominous as was su gested in the decade just passed.

Modern man is so powerful in th control of nature that it is difficult f him to realize that his power to contro or even to surmise, historical destiny very limited. History is played on a pa tern too vast for human comprehensio God is always "Taking the things that a not to put to naught the things that are Surely this is good reason why we shou be more humble than modern men a inclined to be.

MORNING MAIL

THE CHILDREN'S VOICES rose higher
d higher. I paused in the act of putting
cup on the shelf to listen for Susie's
ntribution to the din.

Could anything be sillier? Here Susie
in her second week of school and I'm
ll keeping a responsible ear on all the
ighborhood fracases! Habit certainly
a funny thing. But when your ears
ve been tuned to the sounds of chil-
en's play as long as mine you can't turn
m off like radio switches.

The quarreling subsided but the voices
re still high. This time I could tell
m their cries that the younger set was
lcoming Jim Keller and accompanying
n as he brought the mail.

I emptied my dishpan hurriedly and
it draining in the sink. There just
ght be a letter about our Thankoffering
aker and Eloise is anxious to get the
ter program finished and off to the
nter.

"GOT A CUP OF COFFEE for me?" Jim
sed as the children settled on the porch
ps. "You should see the great big beau-
l blonde just moved in on Dan's route.
she feeds him every morning."

"Good! I'm glad to hear it. Now I
n't have to pack him any lunch."

"Women for you! Always thinking of
practical angle. No romance."

laughed and held out my hand for
letters. Jim means so well and he
lly is a fine person, but a little of that
d of talk goes a long way with me.

When he had gone on down the street
ling little folks behind him like a train,
I looked through the mail with a bit of annoyance. When I was president of the Young Women's Society three or four years ago, my name must have found its way onto one of these "sucker lists." I'm still getting all sorts of fabulous offers of pot holders, wax paper, table cloths and a thousand other things to sell for so much and make so much profit. It annoys me not only because I have to throw the stuff in the wastebasket but because I know the wholesalers must find it profitable or they wouldn't keep it up. Just let the ghost of a "recession" stick its head around the corner and a lot of the women in our church will want to jump on the band wagon again.

THERE WAS NO LETTER about the speaker and I was just turning to dispose of my circulars when Claire Mawson from next door came through the hedge, open letter in hand. "Got a minute, Connie? I have some news here has pretty well knocked me off my feet."

"I'm sorry! Why, come in, of course. I think there's some coffee in the pot. Coffee makes most things look better."

She followed me to the kitchen with a somewhat apologetic smile. "This is all family stuff. I really should keep it to myself, but I know if I don't tell you about it I'm going to pick up the phone and pour it all into Charlie's ear and I shouldn't do that when he's at the office. He has enough on his mind."

"And I haven't a thing on mine. In fact, I'm wondering a little whether I have a mind. I've been listening all

morning to hear what the children are doing because I'm so used to having Susie in the thick of things. I can't realize that this year she's in first grade and gone the whole day!" Making a great to-do with cups and cream and sugar and coffee pot, I was purposely giving Claire a chance to reconsider if she wanted to. She had rushed over to confide in me and I wanted to be sure she wouldn't pour out a lot of things she'd regret later. I lost one good friend that way and I'd hate to lose Claire.

She waited patiently while I went through all the motions possible, drank a few sips of her coffee and started in.

"This is from my sister Isabelle. I know you've never met her, for she hasn't visited me since I've been living in this house. She's quite a bit younger and was always considered just the beauty of the family. When she was little my mother and both grandmothers used to love to dress her because she always looked like a little princess in anything they put on her. As she got older the boys just flocked around her. I remember how amused Charlie was at our wedding. I thought Izzy—the rest of the family called her Belle, but I called her Izzy to keep her in her place—anyhow, I thought she was too young to be a bridesmaid, but she cried and mother insisted, so we dressed her up like the rest and one of the men from Charlie's office made a perfect fool of himself over her. When he heard she was only two years older than my 12-year-old brother who was being quite a pest that night, Charlie said the poor fellow looked as though he didn't know whether to laugh or cry.

"Well, that's all past history. It's just to give you an idea about Isabel. I stopped calling her Izzy when I got far enough away so that her airs no longer irked me. She married this awfully nic Harold Squires with a bank full of mone He adores her. They have two love children—Rolly's nine and Boo-boo four—and I thought she was going live happy ever after, just like the fai tales."

"That would seem appropriate, fro what you tell me. Have a piece of th breakfast cake? It's Florrie Buch's reci so you know it's good."

"Thanks." Claire helped herself to piece of the cake, picked up a sliver almond which fell on the table cloth, a went right on with her story. "Now I g a letter saying she wants to come for long visit with us. Rolly can stay wi Harold and the servants."

At my raised eyebrows she laughe "Yes, servants! Even in these days. She bring Boo-boo and stay till she makes her mind whether she can ever go ba to Harold again!"

"Oh, no! Not really! With two ch dren?"

"That's exactly what my first thoug was! How can she be so selfish? I cou just shake her! But if she doesn't co here, she may go somewhere else—to o of her friends or somewhere where sh get a lot of sympathy and encouragemen I honestly don't know what to say."

"What do you suppose Charlie w think about it?"

"I know what his first reaction will He'll want to apply a piece of pine wo where he thinks it will do the most goo But of course it's too late for that. Sh a grown woman, even if she acts lik spoiled child." Claire gathered up scattered pages, thrusting them into envelope. "Thanks for letting me sp off. Next installment tomorrow. Be s to tune in for it—same time, same s tion!"

ersonal Problem Clinic

ay-December

QUESTION: I am 26 years old. I have ver been married but have had a number romances. Now I am going with a man o is 67 years old. Alvin wants to marry . My friends and family are against it. ey point out all sorts of objections and njure up a variety of bogies. I think Al the finest and most commonsense man ave ever met. He is a widower with a y good history and his children are excelt people. He assures me of a good future.

REPLY: Twenty-six and 67 do not look ike a good combination, though it is posible that you could have a number of appy years together. Differences in age re frequently not the most important ssues, but when the gap is so wide very areful consideration should be given to ll angles involved.

Kindly note the following factors: 1) lvin is now past the average life exectancy for men, whereas you still have 3 years to go. With such a marriage you ill likely be a widow for many years.) The difference in outlook and activies is almost certain to be very great.) Will Al's children be a problem for ou and will you be a problem for them? ow do you stand with them? 4) Are ou prepared to care for an old person ver a period of years, if necessary? 5) ill marriage create financial complicaons and unpleasantness? 6) Are you conciled to closing the door on all posble suitors of your own age?

You have given so little information on our present romance that any reply has d to be based on general principles. erhaps there are factors involved which ake the opportunity more attractive an the general picture indicates. Don't urry your decision, and don't say "yes" til you are convinced.

gling

UESTION: As a widow I married my nt husband eight months ago. We have been living in a trailer ever since, and it looks as though we would stay there indefinitely, as far as Will is concerned.

I have some money which became mine upon the death of my first husband. After repeatedly urging Will to dispose of the trailer and buy a house, and getting no assurance from him, I decided to do something about it myself. I decided to buy a house myself and move into it. I have made the purchase, but I have not yet moved. I have asked Will to go along but he has not yet given me his word.

After our marriage, at Will's request, I made a will and made him the sole beneficiary. Events have shown me that he is more interested in my money than in me. I intend to make another will secretly and see that he dosn't inherit anything.

REPLY: It seems that you were in a hurry to remarry, and acted before you were really ready. You left big issues hanging in the air. Place of residence and the handling of funds are matters of such importance that they should have received the consideration due them.

You have the right to spend your money as you will—even to misuse it. But such unilateral action is not conducive to harmony in marriage. If the mutual love and respect which belong to marriage had been present I think you would have talked it over with your husband, and the consultation might have led to a friendly arrangement. Now you propose another independent action.

Please take it easy. It is late, but probably not too late, to go into a huddle with your husband about your intended change. Except in an extremity, don't move until he is ready to go with you.

Your intent of making a secret will is unethical from a Christian point of view. Since you have already made one questionable move in regard to the will you had better discuss this matter together, and consult a lawyer before you act.

—EARL S. RUDISILL

Guidebook for the Altar Guild

An Altar Guild Work Book. By G. Martin Ruoss. Published by the Author. 137 pages. $2.

Here is a book of unusual excellence because of its completeness and freedom from a fads or individualistic emphases. Pastor Ruoss simply describes the church's way of doi things as developed through the centuries.

In recent years the need for such information has become commonly recognized. T German Church Orders made little provision for this sort of thing. They simply say, "T customary ceremonies—vestments—we allow to stand"—something like that. Nothing further was necessary. Everybody knew what was customary. Now we need something more than the brief rubrics in our service books to give us the fullness of the church's way.

Pastor Ruoss is not legalistic in his attitude. This is well illustrated with regard to altar candles. Some authorities would specify that we *must* have two, or six, or some other number, while he rightly points out that for centuries the church used no candles at all, thus we can use few or many with equal "correctness."

This manual provides space for pictures and lists applicable to one's own parish church, and is recommended for use in group study directed by the pastor. This is a most valuable arrangement. However it is important to point out that the book is equally useful for those who do not care about this provision.

In simple and direct style, Pastor Ruoss discusses the furnishings, appointments, and customs of the Western Church appropriate to the use of Lutherans. His "pattern" for each study consists of notes from the Bible and from history, liturgical principles and the Lutheran interpretation, notes for practical parish usage, illustrations (enclosed in accompanying folder), and provision for local inventory and needs.

First discussed is the operation of an altar guild, then the altar and sanctuary and all the related appointments, linens, holy vessels, and paraments. Acolytes, vestments, colors, the calendar, the liturgy, and architecture (very brief) follow. The organ, the arts and crafts, and bells complete the book. A good bibliography is included. The cl type, good arrangement, and well-cho drawings and pictures make the book tractive and easy to read.

The chapters on the appointments of sanctuary are excellent. The chapter flowers is sound, yet I could have wished even stronger emphasis on moderation. T great funeral baskets of flowers are bec ing too common in church to please t reviewer. I know of too many churc which spend money on flowers, yet h cheap and unworthy communion vess Likewise it should be pointed out that va are not altar ornaments in themselves should never appear on the altar if em The modern use of the processional c is not mentioned. This should not omitted, if only to condemn the awkw stance and raised elbows of some Angli crucifers.

This takes its place among the best theran altar guild manuals and is the c one with the workbook provision.

Towanda, Pa. DAVID F. FORTNE

Pulpit Artist

Sermons I Love to Preach. By Edgar De Jones. Harper. 191 pages. $2.50.

In his most recent book of sermons Edgar DeWitt Jones, prince of the pu has once again sounded forth the trum of God.

In 1947, after a half-century in the m istry, Dr. Jones became pastor emeritu Central Woodward Christian Church, troit. Ten of the sermons in this book products of his emeritus years. "The P of Great Phantoms" and "On Wantin

'Let Alone'" were written in 1952. His Magnificent Obsession" and "Jewels from ng Solomon's Mines" came out of the rlier years of his ministry and have been llivered by Dr. Jones in hundreds of urches and at college assemblies.

Hearts will be quickened and minds en- hed through the reading of these 15 great essages—lasting contributions to sermonic erature. "The Matterhorn of the Holy riptures" and "The Most Unforgettable rson I Know" are outstanding.

Preachers will also be grateful for the se, witty and delightful introductory essay which Dr. Jones shares with the reader sermonic secrets and techniques.

Here, at his best, is a master of the art of eaching. WILSON P. ARD

Hagerstown, Md.

rabian Music

ong of the Arab. By Rolla Foley. Macmillan. pages. $3.50.

Rolla Foley, for seven years a missionary the Near East, has combined a rare se of curiosity and an untiring scholar- p. We have the feeling that he began book as a treatise on Arabian song—l Christian Arabian song particularly. It ame far more. But then it is always true t he who studies a nation's songs takes short route to understanding the nation. we have here a collection of historical legendary material, together with a na- n's songs following the life of our biblical ers and the life of our Lord Jesus. The l and the people of the Bible, together n the new saints of the Near East, spring n a new familiarity from these pages. old drama with the tense heartbeat of sands of years is enacted by the people oday and the effect is a startling three- ensional mural.

The tunes printed in the book are authen- Arabian tunes, the author assures us, and ning has been done to make them pleas- to western ears. "To the western ear, impressions of Arabian music are al- s unfavorable," says the author. Here tunes have been placed on our western staff with our method of notation. They begin and end with not too many violations of our kind of harmony, and little strangeness of key. They are not nearly as strange and barbarous as much of our American music has come to be.

We congratulate the author who must have worked very hard to accomplish what he has in just seven years. He has done a skillful job in the editing of these melodies so that they are intelligible to us. And his prose reads like the most interesting newspaper reporting.

The book stirs a new interest within us for the people of Ishmael, accomplishing its own purpose and much more. We can see missionary societies, youth groups, and others, using such a volume as this with real relish. What a pleasant way to absorb a culture and to appreciate a people.

Denver CLARENCE B. LUND

Introduction to the Prophets

The Private Lives of the Prophets and the Times in Which They Lived. By Brooke Peters Church. Rinehart. 246 pages. $3.

There may be many who are ignorant of the content and religious development of the Old Testament beyond the familiar stories of Genesis and Exodus and who would appreciate an insight into the Prophetic books of Scripture without the numerous references, discussions, and questions which clutter up most biblical treatises. The answer for such a need comes in this book.

The book not only deals with the prophets as real human individuals, but points up their individual contribution to the growth of the knowledge of who God really is. The author explains that the relationship between God and Israel was dynamic, living, with the knowledge of God not all comprehended at once, but understood as men were ready for it.

This book is recommended for its simplicity and modern style. The chapter headings command attention, for example, "Hosea, the small-town man"; "Jeremiah, the Puritan"; and "Ezekiel, the visionary."

Red Bank, N. J. HAROLD HORNBERGER

OVERSEAS

AUSTRALIA: Sydney. Aug. 20.—IT HAS been announced from Geneva that the executive secretary of the Lutheran World Federation, Dr. Carl E. Lundquist, will arrive in Australia on Sept. 4 to take part in the triennial convention of the United Evangelical Lutheran Church, which will be held at Horsham, Victoria. This convention is likely to be the most crucial in the history of the church. Among many items listed for discussion is one regarding the relationship of the UELCA to the LWF.

The UELCA has been a member of the LWF from its inception, as also of the former Lutheran World Convention, though, on account of great distance from Europe, it has not been possible to have personal representation at meetings (till the Hannover Assembly, attended by nine representatives). However it has taken a keen interest in the activities of the Federation, and has been the recipient of much appreciated assistance from that body. Now the question has arisen: Shall we continue membership or quit?

THE QUESTION has been forced upon our church by the union negotiations with our sister synod, the Evangelical Lutheran Church of Australia (affiliated with the Lutheran Church—Missouri Synod). These two churches have been separated for over a century. It is only in the past few years that negotiations for unity have borne fruit. As the result of protracted doctrinal discussion, agreement has been reached on all supposed differences.

Theses of agreement have been published on the following matters: Principles governing church fellowship, Joint Prayer and Worship, Conversion, Election, the Church, the Ministry, Eschatological Matters, Inspiration of the Scriptures and the Confessions. The Horsham Synod will be asked to approve them.

However, it has been discovered that before organic union can be contemplated, agreement will also have to be reached on connections with overseas church bodies. The ELCA, acting on the same lines as the Lutheran Church—Missouri Synod, has declined to become a member of the LWF. They (as well as some UELCA churchmen) have voiced dissatisfaction with the action of the LWF in admitting certain church bodies into its membership. Also they frown upon celebration of the Holy Communion at the Assembly, unless with reservations.

Because of this the president-general of the UELCA was asked to address certain questions to the executive committee of the LWF, which met recently in Norway. The reply is being eagerly awaited and it is felt that the visit of Dr. Lundquist will do much to decide the issue.

IT APPEARS that the hope of the majority of pastors and members of the UELCA is for one Lutheran church in Australia, with membership in the LWF. Recent district synod meetings have passed resolutions opposing any move to sever connection with the LWF. But, on the other hand, questions such as these must seriously be considered, too: Is it not a sin to continue in a state of schism when doctrinal unity has been reached? Shall we continue to confuse and divide the immigrants who are now coming to this country by the thousands?

So it is clear that the Lutheran Church in this country faces a decisive hour in its history. To postpone union would be as tragic as to cut Australian Lutheranism adrift from the main stream.

—L. W. LOFFLER

efunct Seminary May Enter a New Life
s Alumni Plan Home for Retired Pastors

CONVERSION OF A CHICKEN COOP into a home for retired United Lutheran pastors! That's the latest chapter in the fabulous history of Hartwick Seminary—ancestor Hartwick College, the ULCA's "youngest (1928) college with the oldest (156 ars) history."

Authors of this latest and most unusual epilogue are members of the Hartwick minary Association, who organized in mid-August to "revive, strengthen and pre-ve the spirit of Old Hartwick and to sponsor plans and projects which will per-uate the seminary, its history and its traditions."

Of the two dozen ULCA institutions nigher learning, Hartwick (college and inary) has the most rugged and cer-nly most fantastic background . . .

ohn Christopher Hartwick, founder a *Gymnasium Seminale Theologicum Missionarium*, died in 1796 leaving a l that made his heirs "Jesus Christ the n of God and Man." Considerable gation ensued as the State of New rk insisted that the property legally erted to it since "no heirs have pre-ted themselves to claim" the estate.

MUCH LATER the seminary was started ne department was in Otsego County, w York, a second department was lo-ed in Albany, a third held classes in a w York City parsonage. A mix-up in ngements about a library resulted in a year wait before 400 volumes were rned from Union (N. Y.) library.

ll-timed building fund campaigns and ious depressions in the late 1800's and y 1900's nearly wrecked Hartwick's ire several times, but churchmen per-ered and even though Hartwick Semi-y, per se, closed its doors in 1940, the blishment of Hartwick College in 8 spelled easier sailing for the dream-t of John Christopher.

he rugged history is the major rea-for the seminary's intensely loyal nni. Hartwick Seminary graduates perhaps more loyal than those of any other ULCA institution.

Sparked by such Hartwick stalwarts as Dr. William G. Boomhower, Alfred M. Buechner and Russell H. Barringer, over 150 Hartwick alumni gathered at the seminary location last month to organize an active alumni association.

Following the election of Mr. Barringer as president, the group discussed the feasibility of repurchasing the original building (sold in the 1930's) for a residence for retired United Lutheran pastors and their wives.

SUCH A PROJECT will not be a push-over . . . the building now has no tower and its exterior appearance has changed considerably. In fact, it is currently being used as a chicken coop, although it frequently undergoes cleaning in order that occasional community meetings and dinners can be held within its historic walls.

A spokesman closely associated with the seminary said the problems involved are "formidable." The building, he said, "is in comparatively poor shape and the water and toilet facilities are generally inadequate. Too," he added significantly, "it will take a tremendous sum of money to have the work done."

The difficulty, however, doesn't faze Hartwick's loyal alumni . . . they've met difficulties headlong before.

—R. T. S.

NO PREJUDICE HERE

Of the 58 children in this picture (all pupils in the vacation church school of St. Mar Church, Los Angeles) 19 are Negro, 14 are Japanese, three are Mexican and two a Filipino. According to Dr. Howard A. Anspach, pastor of St. Mark's, most of the Japan came through the ministry of Dr. L. S. G. Miller, former missionary now with the U Board of American Missions, and Paul Nakamura, Augustana Seminary student who h been working among the Japanese on the West Coast this summer

CARIBBEAN SYNOD:

Caribbean Area Holds Traditional Prayers to Ward Off Hurricanes

AN OLD TRADITION, founded by Danish Lutheran pastors, was observed throughe the Caribbean area this summer when many congregations of synod held special mat imploring divine protection from hurricanes.

Such services are always held at the beginning of the "hurricane season"—abo July 25—and are followed by services of thanksgiving at the close of the seas about Oct. 25.

Supplementing the prayers for protection this summer, church property committees made their routine inspection of church buildings, parish halls and parsonages to make sure they were in condition to withstand the onslaught of a hurricane, "just in case" one happened to strike.

But congregations were preparing for more than a hurricane as the summer months rolled by. The Stewardship Committee of synod, headed by layman Gilberto Graciani, conducted a workshop in Puerto Rico on Aug. 28-31 for the benefit and instruction of congregations in the Puerto Rico Conference. In order that maximum benefit might be derived from the workshop, it was held in various churches on differ evenings, with church councils and past from two or three congregations particip ing in each evening's discussion.

Mr. Graciani and Pastor Merle Franke member of the Stewardship Committee. the evening sessions.

THE VIRGIN ISLANDS CONFERENCE scheduled to meet on Sept. 14 in Frede sted, St. Croix. Pastor Kenneth Ferguson Christiansted, St. Croix, is president of conference.

TWO MORE congregations observed an versaries this year: Zion in Bayamon, Puer Rico, 40 years; and Divine Savior in Cata 50 years.

MERLE G. FRAN

INESOTA:

nference at St. Paul

T. MARK'S CHURCH, North St. Paul, to be host to the 63rd annual convenof the Central Conference, Sept. 15- The Rev. Theodore Rees is pastor.

ONSTRUCTION work on the $100,000 rstructure began Aug. 9 at Mt. Carmel rch, Minneapolis. The worship center be erected atop the $70,000 basement . dedicated February 1950. The Rev. H. Waldschmidt is pastor.

HE REV. AND MRS. EDEN NICHOLAS, until ntly at Deephaven, Minn., sailed from York Sept. 4 on the *S.S. Hydra* of the al Netherlands Line for British Guiana, re they begin work. They were comioned at a recent meeting of Synod of Northwest.

ENTRAL CONFERENCE Sunday school vention will be held at Holy Trinity, neapolis, Saturday, Sept. 19. A tour of spacious new parish house will be a feaof the gathering.

OWARD KNOX, manager of the 1953 ses- of the Central Conference Camp at ago City reports a large number of enments at all camps. Carl A. Carlson is ident of the camp board.

ORMAN ULLESTAD, 1953 graduate of thwestern Seminary, has accepted a call Ianly, Iowa.

ROWDS at the Minnesota State Fair will ed mostly by Lutherans, who lead in the ber of lunch counters and dining rooms. e of these, however, is operated by a ch of the Central Conference.

FULL-PAGE announcement by a fundcting agency told of over-the-top drives score or more churches in Minnesota, y of which were Lutheran. Named in announcement as going beyond expecns were Wooddale and Prince of Peace. ral church councils now have under ideration the services of such agencies. OLIO is again reaching epidemic proporthroughout this state and has had its t on Sunday school attendances.

PAUL L. WETZLER

IMPERFECT DAY

story of the week

THE DAY HAD STARTED WELL. Pastor Paul Luther Wetzler had bounded out of the right side of the bed, breakfasted leisurely and had waved cheerfully to his family as he drove downtown.

Two funerals at Minneapolis' National Cemetery had gone smoothly, but late morning appointments had compounded themselves . . . lunch was rushed . . . the afternoon seemed to be racing by.

It was 3:45 when the Wetzler wrist watch indicated he'd have to drive with a "heavy" foot down Marquette Avenue if he was to make a four o'clock appointment.

At 3:58, he muttered a prayer of thanks as a car left a parking space near the loan office just as he drove up. In a minute, a nickel had been deposited in the meter and the pastor was in the elevator.

FROM THEN ON, Dr. Wetzler wished the day—ironically enough, the 13th—had never dawned . . .

Coming out of the loan company building, he saw at once that the street was bare of parked cars. With a sinking feeling, he realized he had parked in a "No Parking between 4 and 6" zone. Obviously, police had impounded his car. Planting a grin on his face, he started for the phone.

While in the phone booth, he called the church (Salem English) to ask his assistant pastor to taxi him to the police garage. There, he paid his fine, turned to shut the door of his assistant's car and ripped his tropical suit from sleeve to lapel. This time the grin was a bit more forced. ("Look out, Wetz!" said the pastor under his breath, "these things come in threes.")

He didn't have long to wait. Backing the car out of the garage later, he jammed the rear door against the garage wall.

Cost of "his day": Police towing, $5; fine, $5; suit rewoven, $11; car door repaired, $35. The Wetzler reaction: "How dumb can a guy get?" —DICK SUTCLIFFE

"HAM AND GRAVY" CLOWN ACT MAKES HIT WITH CAMPERS

YOUNGSTERS at Camp Lutherlyn, Prospect, Pa., have had "Ham and Gravy" again this summer. Not on the mealtime menus, but on their recreation program!

"Ham and Gravy," as any Lutherlyn camper can tell you, are a circus in miniature. "Ham" is James Ralph, of Youngwood, Pa. (near Pittsburgh), an active Lutheran layman and amateur clown; "Gravy" is his trained donkey—one of three he owns.

Every summer, Mr. Ralph, a Westinghouse employee, takes his vacation at Lutherlyn where he not only entertains the children but doubles in brass by serving as a counselor for junior boys. At other times of the year "Ham and Gravy" put on their acts at hospitals and orphanages in the Pittsburgh area—for no other compensation than the happy laughter of children and grown-ups.

Jim Ralph started his clowning during the depression years, when it was difficult to get a laugh out of anybody. Out of work and "riding the rods," he came across so many forlorn people, old and young alike, that he decided later on to devote most of his spare time to spreading cheer.

Particularly, Jim wanted to do somethi for underprivileged children. He had s too many of these in his travels. They did smile often, almost never laughed.

Jim made his debut as a spare-time tertainer in 1948, soon found himself great demand at all types affairs. Gradually he veloped his donkey act, quiring three of the inte gent beasts which child find so amusing, and a sta coach in which all you sters love to ride. Jim's ward is in the assura that "Ham and Gravy" h brought joy to hundreds.

Mr. and Mrs. Ralph their two children, Li Kay and Barry Lynn, active members of St. Lu Church in Youngwood.

JIM MAKES UP . . .

SHOW'S ON . . . . .

IOWA:

ULPH Store Welcomed

DES MOINES—The United Luther Publication House branch store—tenth the ULPH chain—will open here t month to serve a wide Midwest area. T bookstore will help realize an ambiti associated with the organization of t synod, which was to establish a colle within its borders. Since the booksto will make a contribution to the edu tional interests of the Lutheran churc in the state, it is felt that the aspiratic of those early leaders have been achiev in part. The store is the only ULC insti tion within the boundaries of the sta All other institutions supported by t Iowa Synod are located in neighbor states.

THE 1954 CENTENNIAL program is be given enthusiastic support. The Prayer I Folder was sent to pastors and congre tions in August. The message urged

portance of praying for each other. The nes of 55 pastors appear on the synodical . The prayer season for them is to con- ue during the months preceding the 1954 tennial convention. The names of the congregations are also listed. They, one a time, are to be the subject of prayer by other congregations during 37 weeks.

a synod-wide briefing conference was ll at St. John's, Des Moines, Sept. 13-14. T. A. Kantonen of Hamma Divinity ool was guest speaker. The Rev. Marvin r, vice president of synod, set up the pro- ional program for the raising of a 000 centennial fund. The Rev. Ralph ard, secretary of synod, reviewed the d-wide evangelism program and urged congregations to co-operate with the d's secretaries who are on the field to ct the work. Monthly reports covering progress of each congregation will be e to synodical headquarters.

STALLATION services have been an im- ant part of synodical routine during re- months. The pastors, their former par- , and where they are now serving, are ollows: the Rev. Raymond Tiemeyer, ity, Tipton, now pastor of St. Luke's, x City; the Rev. Robert Lorenz, Cen- Seminary, now pastor of Trinity, Pleas- Valley; the Rev. Robert Harter, Hamma nity, now pastor of Trinity, Tipton; the O. Robert Hibbeler, Central Seminary, now pastor of St. John's, Persia; the Rev. Carl Berhenke, Woodlawn Immanuel, Chicago, now pastor of Faith, Eldridge; the Rev. R. Waldo Hansen, Long Beach, Calif., now pastor of St. Paul's, Fort Madison; the Rev. Richard Otten, Chicago Seminary, now pastor of Zion, Princeton; the Rev. Wallace Livers, Unity, Des Moines, now pastor of St. Paul's, Missouri Valley; the Rev. Charles Witt, Marshfield, Wis., now pastor of St. Paul's, Postville, Iowa.

THE LUTHER LEAGUE reported its best year of progress at its recent convention held at Lake Okoboji. Fifteen leagues profited by the leadership of the 1953 Caravaners; 50 delegates and visitors attended the Luther League of America Convention at Oxford, Ohio; one leaguer, Miss Mariel Voss, Trinity Church, Sioux City, qualified for the convention music contest; Iowa was the first to give $100 to the Puerto Rican Mission Fund; Miss Ada Parker, synodical League president, was accepted as a missionary to Japan; two new Leagues—Faith Eldridge, and Trinity, Pleasant Valley—were received; six crosses were placed on the Life Service Flag; and 315 Leaguers attended the Luther League Bible Camp.

THE BOARD of American Missions is assisting synod in the purchase of two parsonages, one at Eldridge for Faith Church, and the other at Bettendorf for the mission developer, the Rev. Olney Eaton. Sal-

READY FOR THE NEXT ENGAGEMENT

GROWTH IN BALTIMORE

Only a little more than four months old, Gethsemane Evangelical Lutheran Church, Arbutus (Baltimore), Md., shows all the signs of healthy growth. Under the guidance of the Rev. John W. Eastlack, mission developer, the new congregation was organized with a charter membership of 102 adults, 71 children. Its Sunday school enrolled 108 and 30 women enlisted in its Women of the Church group. The grace system of financial support is practiced, and receipts have amounted to over $500 per month. Now meeting in a rented hall, the congregation hopes eventually to build on a plot of ground donated by Mr. and Mrs. Roland D. Zaiser. (Note shy lad in foreground, peering behind paper at camera.)

IOWA . . .

ary aid support has been secured for Faith, Eldridge; St. Matthew's, Davenport; Trinity, Pleasant Valley; and St. Mark's, West Des Moines. Requests have been made to the Home Missions Regional Committee for occupancy in Cedar Rapids and Commanche.

THE REV. LLOYD E. SHENEMAN, assistant pastor at St. John's, Des Moines, will study abroad this year. He was granted a scholarship by the World Council of Churches for 1953-54, and assigned to Die Kirchliche Hochschule, Bethel-Bielefeld, for the first semester study.

ST. MARK'S, Dubuque, the Rev. William Swarbrick pastor, announced that its benevolence quota was reached Aug. 1.

ST. PAUL'S, Davenport, the Rev. Emerson Miller and the Rev. J. A. Miller pastors, recently took action to make available approximately $16,000 and the equity in three lots for St. Matthew's, a new mission, when the congregation is ready to build.

ALFRED BEIL

KANSAS:

Kansas Schedules Martin Luther Film

WICHITA—The *Martin Luther* film will have its first Kansas showing at the Bo vard Theater here, beginning Oct. 8. Lutheran pastors of the city and vic will co-operate in making this a showing. The film had a successful at the Esquire Theater in Kansas Mo., late in August. Since the Luth constituency in the Kansas City area a minority, the Kansas City Counc Churches and other Protestants were pealed to for extended showings.

THE REV. EUGENE SMITH of Glasc accepted a call to the Church of the R mation, Wichita, effective early in Oct While pastor at St. Paul's, Glasco, a church building was constructed. He enter a new construction program thi

the Reformation Church. At present congregation is worshiping in the East e YMCA in Wichita.

THE YOUTH organization of St. Mark's urch, Kansas City, Mo., is planning a reat for the youth of the ULC churches the Kansas City area to be held at Knob ster State Park, 10 miles east of War- sburg, Mo. The dates are Sept. 26 and 27.

PRESENT vacancies of the Kansas Synod Lancaster, Bendena, Emporia and asco, and Sunrise Beach, Missouri.

CAMP WA-SHUN-GA, south of Junction y, Kan., has taken on a new appearance. ny improvements have been made. The r. George Search, Paul Buskirk and the n of the State Brotherhood have put in ny man-hours. All buildings have been ainted. Concrete courts for badminton volley ball, and a court area for ping- g have been added. The overgrowth of s and dangerous branches has been moved. New beds have been purchased. and Mrs. Charles Stuart, members of Mark's Church, Emporia, have been naging the camp this season. Mr. Stuart a faculty member of the Clay Center, n., schools.

THE ONLY Lutheran Service Center in nsas is held in the Lutheran School, Mis- i Synod, in Topeka. It is a co-operative erprise of the city's six Lutheran churches, resenting Missouri Synod, Augustana and ited Lutheran. Directed by a layman of Missouri Synod, all churches supply ervisors, hosts and hostesses. It is open rday and Sunday evenings. An average 25 servicemen have been attending on days from Topeka's Forbes Air Force , and from Fort Riley, Kansas, 50 miles .

NSANS seem to be rolling in dollars h ought to mean 100 per cent appor- ment. The income of the average Kan- in 1952 was $1,698 for every man, an and child, according to the U.S. artment of Commerce. Kansas income the highest in the Middle West. The age Kansas family of four had an in- e of $6,792. T. BENTON PEERY

PEOPLE

PASTOR SCHNUR

An increase of almost 50 per cent in the confirmed membership of Holy Trinity Church, Irwin, Pa., took place during the 15-year ministry there of the Rev. Paul N. Schnur. When Pastor Schnur, who is treasurer of Pittsburgh Synod, resigned earlier this season to accept a call to Trinity Church, Freeport, Pa., the Irwin congregation remembered his achievements with a cash gift.

DR. CHARLES K. FEGLEY, pastor emeritus of Good Shepherd Church, Weehawken, N. J., marked the 50th anniversary of his ordination, recently. Widely known in ULCA and synodical circles, he is currently editor of the New Jersey edition of the "Lutheran Church Messenger."

In appreciation of the faithful work of PASTOR SOLOMON D. MYERS in supplying the pulpit of Trinity Church, Washingtonville, Ohio, the congregation has granted him an eight weeks' vacation. Pastor Meyers retired from the active ministry four years ago, has been supplying at Trinity ever since. During those four years, 73 members have been added to the rolls, and improvements totaling $15,000 made.

PRINCESS WILHELMINA of the Netherlands expressed keen interest in the work of the Lutheran World Federation, recently, in an audience with Dr. John Schmidt of LWF. Holland's flood victims received substantial aid from LWF earlier this year.

Ohio Consecrates Its First Deaconess

COLUMBUS—When Sister Janet Hoover was consecrated at Glenwood Chur Toledo, Aug. 31, it marked the first time that a deaconess has been consecrated her home church, and the first time that such a service has been held in Ohio. was presented by Sister Alma Boarts, deaconess at Glenwood until last March, Pastor Emeritus Alvin E. Bell, president of the Board of Deaconess Work. The sern was by Pastor John Root, Carey, a confirmation classmate. Pastor A. Howard Weeg also participated in the service.

Sister Janet is a graduate of Wittenberg College and of the Baltimore Motherhouse and attended Toledo University. She has accepted a call to parish work at St. Paul's Church, Grand Island, Nebr., and was installed there Sept. 13.

WHEN Pastor and Mrs. David S. Witwer, North Baltimore, sailed Aug. 11 on a long-planned two-months' trip to the Holy Land and Mediterranean area, their trip was made more enjoyable by cash gifts from members of St. Luke's Church, North Baltimore, and Trinity Church, Arcadia. In Pastor Witwer's 10 years of service to the parish, membership at St. Luke's has grown from 108 to 276. Five years ago a residence was purchased and converted into a parish hall and plans have just been drawn for a $95,000 educational unit. Trinity Church, Arcadia, has a parish house under construction now, with walls and roof completed. Pastor Witwer also supplies at Grace, Bloomdale.

A YEAR AGO Pastor and Mrs. Wayne Kantner of First Church, Tiffin, completed 25 years of service in this parish and were given a generous check and a two mon leave of absence. The Kantners waited u this summer when Pastor Robert R. Les joined the church staff, and then left for extensive tour of the western U.S.

DR. FREDERICK F. MUELLER of F Church, Springfield, has been in Eur this summer with the Sherwood Eddy st seminar.

MOST congregations use early June their vacation church schools. Pastor Jan L. Keyser of Olivet, Sylvania, decided wait until just before public school star and from Aug. 17-21 young Olivetians w busy each morning at the church.

PASTOR PAUL C. GETTER this sum completed his tenth year in the minis his fifth in the Versailles parish. At an niversary service, his father, Dr. H. C. G ter, was the guest speaker, and a cash was presented by Trinity Church, and a ception held in his honor by Friedens Chu . . . MRS. ANNA FISHER, a member Friedens Church, has left $1,437 to eac the following: Friedens Church, Oeste Home, Miami Valley Inner Mission Lea and the Lutheran Hour . . . $100 has c

REDECORATED interior, with lights, reredos and dossal, new paraments provide St. F Church, Smithville, Ohio, wi full liturgical setting for the time since church's constru in 1921. The Rev. Charles Starkey is pastor. Rededic was held recently

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o Trinity Church from the estate of Mr. Emery Zechar.

MR. AND MRS. ALFRED D. YOUNG, longime active members of First Church, Bellefontaine, observed their fiftieth wedding anniversary Aug. 5. New Christian and American flags for the church chancel were presented in their honor by son Dalton A. Young.

A SERMON by Dr. Carveth P. Mitchell at First Church, Mansfield, last winter on "The Radiant Cross" inspired Mr. and Mrs. Simon Herring to provide a steeple cross which was erected and dedicated this summer.

E. RUDOLPH WALBORN

ONTANA-NORTH DAKOTA:

Youth Talk It Over At Lake Metigoshe

FARGO—A feature of the North Dakota Lutheran Lake Camp this year was the keen interest in the discussion of youth problems. A group of 85 campers met on the Canadian border at Lake Metigoshe, July 19-25. A planned panel discussion, led by Pastor A. N. Campbell, aroused such interest that it had to be continued at two later periods. Campers put their queries in a "Question Box." A free-for-all and instructive series of meetings resulted. Here are some sample questions:

"A girl commissioned for the foreign mission field was married a month later. Was she required to resign?"

"Should you take Latin to be a nurse?"

"Dr. William Cooper mentioned that God changes His mind if people do. If God knows all, why shouldn't He know if people will change?"

"What is the Christian thing to do when a boy wants to kiss you good-night on the first date?"

"How should you quit a boy without hurting him?"

NEWS BRIEFS: Holy Trinity Church of Minneapolis relinquished $600 of its sup-

—HOME MISSIONS—

WASHINGTON: Cornerstone of new Redeemer Church at Fircrest, Tacoma, was laid recently by the Rev. Louis Piehl, Jr., pastor of this mission congregation. Pacific Synod was represented at the ceremony by Pastor Kenneth Wieg of Messiah Church, Bremerton. The congregation, now worshiping in a home nearby, will move into its church early this fall. Board of American Missions is helping to finance this work.

GEORGIA-ALABAMA: Two new mission fields were surveyed this summer under the direction of Dr. Karl S. Henry of the Board of American Missions. They were the Rossville, Ga., area, and the Florence-Sheffield-Tuscumbia area in Alabama.

COLORADO: The Rev. Bjarni A. Bjarnason has left the Pueblo Mission and is under assignment of the Board of American Missions for another new mission development.

GEORGIA: The Rev. James C. Dickert, developer of Ascension Mission, Fleming Heights, Augusta, has accepted the call to become its first pastor.

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Kellers Church, St. Matthew
Merwyn L. Shelly

Middletown, St. Peter
Paul R. Clouser

Mill Creek, Zion
M. C. Bottiger

Montgomery, St. John
Adam P. Bingaman

Myerstown, Friedens
Eldred K. Stauffer

Nescopeck, St. Mark
John A. Dietterle

New Kensington, Bethesda
Ellwood L. Hauser

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

MONTANA-NORTH DAKOTA . . .

port of Missionaries Douglas and Joan Erickson who are now on the way to their new mission assignment in Malaya. This was done at the request of two Western Conference churches who wished to share in the support. They are: St. Mark's Church of Grand Forks, N. D. (Pastor Erickson's home congregation) and Redeemer Church of Livingston, Mont., the Rev. Forrest Clark pastor . . . Aug. 16 was a day of momentous activity in the two ULC churches in Billings, Mont. First Church had Dr. P. H. Roth present to assist in the cornerstone laying for its new sanctuary. Bethlehem Church, a mission, had a congregational meeting to vote in favor of constructing a parsonage.

Pastor Dwight Shelhart, synodical missionary in charge of survey, reported following his recent scouting trip through North Dakota and Montana that he found four good home mission possibilities in North Dakota and 17 in Montana.

INGOLF B. KINDEN

New Illinois Church Attracting Attention

GRACE CHURCH, Woodstock, recently dedicated a new edifice which has attracted wide attention and admiration. The building has a front of gray Italian marble, massive glass doors, and an exterior etching in stone of "The Christus." The latter was hand-carved by a local monument firm from a drawing by John Vincent Anderson, Woodstock architect. Anderson made the drawing from a photograph of Thorwaldsen's famous statue at Copenhagen, Denmark.

A huge tower to the left of the entrance houses a set of electronic chimes. The main auditorium seats 600 persons, and spacious Sunday school quarters have been provided.

Dr. Harmon J. McGuire, president of Illinois Synod, was a speaker at the week-long dedication celebration. The Rev. Robert Hooker is the present pastor. He succeeded (Sept. 1) Dr. Roger C. Kaufman who had served continuously since 1909.

CAMPUS

HAMMA Divinity School is being reorganized along the lines of four major objectives: closer integration of the seminary with Wittenberg College, expansion of faculty and improved curriculum, tighter student requirements and controls, and establishment of a tuition charge. Program goes into effect this month, except for the tuition charge ($100 initially) which will not be levied until the 1955-56 academic year.

CENTRAL Seminary has added Dr. A. B. Lentz to its faculty for the first semester of the school year. Pastor of Christ Church, Louisville, Nebr., he will serve as part-time assistant professor of practical theology.

THIEL College has announced the appointment of Dr. Lyder L. Unstad as associate professor of economics. A native of Norway, he holds degrees from the University of Minnesota and Ohio State.

THIEL, starting Oct. 6 and continuing for 12 weeks, will offer a selected group of evening courses for the benefit of the community and industry in the Greenville-Shenango Valley area of western Pennsylvania. Civic and business leaders of the region are serving as an advisory committee for the adult education project.

CARTHAGE College was host to more than 355 delegates attending the 58th annual convention of the Luther League of Illinois, July 24-26.

NEWBERRY College will begin its fall-winter term this month with two new members on the faculty. They are Prof. Elmore B. Douglas of Athens, Ga., who will head the Department of Mathematics, and Prof. Richard M. Hobart, who will be assistant professor of music. Newberry granted degrees to 17 graduates at its summer commencement recently.

TEXAS Lutheran College, at Seguin, Tex., has called Edward Sagebiel, local businessman and Lutheran lay leader, to be its president, effective Jan 1, or any date thereafter preferred by the TLC Board of Regents. Sagebiel, 40, will succeed Dr. W. F. Kraushaar, who served for 24 years.

LAYMEN MOW LAWNS, SPREAD GOOD WILL

A group of laymen in the Enid, Okla., Lutheran Church (ALC) are performing a unique service for members and friends of the congregation. Once a week they mow the lawns of sick or shut-in persons. With their mowers in tow, they meet at the church, where the pastor supplies them with a list of names of persons unable to attend to their own grass-cutting. Then they make their rounds, working as a team on individual lawns. The project not only helps to keep Enid properties tidy, but creates much good will for the church.

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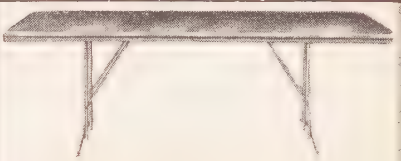

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PENNSYLVANIA:

Home Missions Group Meets at Muhlenberg

ALLENTOWN — Muhlenberg College was the scene recently of a four-day home missions conference sponsored by the National Lutheran Council and attended by more than 100 Lutheran pastors, their wives and families.

Leaders in the conference included ULCA's Dr. Oscar Carlson, Augustana's Pastor Glen Pierson and Dr. Arthur Hjelm and the Rev. Edward Hansen, Lutheran Bible Institute, Teaneck, N. J.

Earlier in the summer rural church pastors of the ULCA were guests at Muhlenberg for a one-day Rural Church Institute sponsored by the ULC Board of American Missions, at which addresses were made by NBC's Everett G. Mitchell and Dr. Karl Henry and Dr. Roy Winters.

SUNDAY, Sept. 13, was "Pilgrimage Day" for Brotherhood members in the Ministerium of Pennsylvania, when several hundred men came here to tour the Good Shepherd Home, and to attend the dedication ceremonies of the home's new $400,000 building. Two weeks earlier, Aug. 30, men of the Allentown Conference Brotherhood gathered at Trinity Church, Hecktown, for an outdoor vesper service, with Dr. William Seaman as the speaker.

MRS. ALICE SELLERS was installed recently as parish worker in Rosemont Church, Bethlehem, where she will assist Pastor William Ward in superintending weekday religious education, directing youth activities and in Sunday school visitation.

DR. W. L. KATZ, pastor of St. Luke's Church, Allentown, for 28 years, will retire from the active ministry Oct. 1, and move to his own home at Hatfield, Pa. The Rev. Robert Laubach has resigned from the Fogelsville parish, effective Sept. 1, to accept a call to St. John's Church, Richlandtown, Pa.

AMONG the new building operations in the Allentown Conference is the recently completed annex to St. Paul's Church, Fountain Hill, Bethlehem. St. John's Church, Tatamy, has been entirely redecorated inside, and a new ground floor Sunday school room has been added. St. John's Church, Stroudsburg, plans to enlarge several department rooms in the Sunday school, and to erect a new parish house and educational building.

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Old Chapel Razed for New Building

LANCASTER—Old Trinity Chapel was azed during August to make way for a 425,000 parish hall, construction of hich began this month. The cost will over a parking area and a memorial emetery, as well as the building itself. chapel that will seat 150 people, an uditorium with capacity of 500 people, ooms for each department of the Sunday hool, a multiple recreation room, a usic room, youth room with snack bar, nd a suite of five offices are all in the an. The Sunday school sessions will be eld in the YWCA building during build- g operations. The Rev. Wallace E. sher is pastor.

JUDGE JAMES F. HENNINGER, Allentown, as the principal speaker at the fifth annual iritual emphasis retreat for Lutheran Men this area, Sept. 11 and 12, at the Central anor Camp Meeting Grounds. The theme as "The Layman and His Church." Dr. wight F. Putman, president of Central nnsylvania Synod, spoke on "The The- ogy of Lay Service." Paul I. Folkemer, esident of the Lutheran Laymen's Move- ent, spoke on "Stewardship," and G. Allen ash, Jr., Philadelphia, arbitrator of labor- anagement disputes, spoke on "Respon- le Christian Action in the Community."

THE REV. E. A. REPASS, Columbia, now his 80th year, is continuing to serve as pply pastor at a number of local churches.

THE WOMEN'S MISSIONARY SOCIETY held final clearance" meeting on Sept. 12 in n Church, Lancaster. The chief speaker s Miss Kei Sasaki, of Hiroshima, Japan, graduate of Susquehanna University.

THE 78TH annual Sunday school conven- n will be held at Emmanuel Church, Lan- ter, Sept. 18. The Rev. Wallace E. Fischer l speak on "Re-evaluating Our Work."

THE *Martin Luther* film will begin a Lan- ter engagement at the Grand Theater on t. 24.

DR. FRANK C. LAUBACH, world-famous teacher of reading, will speak at the Missionary Education Institute on Sept. 23.

ERNEST J. HOH

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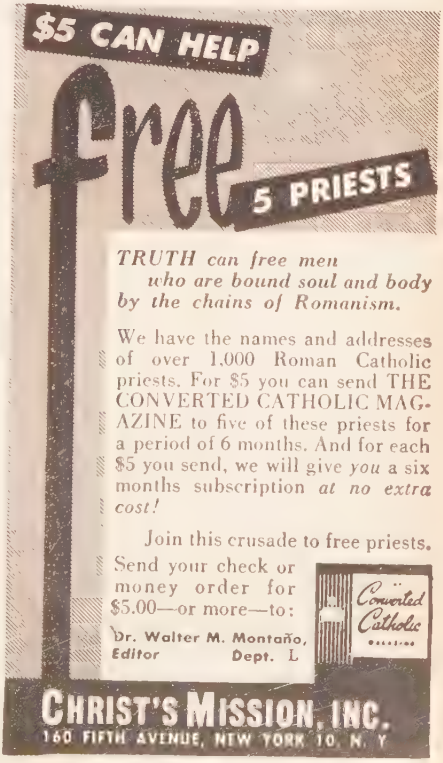
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Training School Sessions Planned

PHILADELPHIA — Northeast Lutheran Training School will meet in the Paris House of Prince of Peace Church, Lawndale, Wednesday evenings beginning Sept. 23 and continuing until Oct. 28. Session will be from 8 to 10 each night. The Rev. Russell Swartley, dean, announced the courses will include the following:

"The Life and Letters of St. Paul," to be taught by Dr. Russell Snyder, a member of the Philadelphia Seminary faculty.

"The Book of Revelation," to be taught by the Rev. John Reumann, also of the seminary faculty.

"Ways of Teaching," an introductory course in teaching, to be taught by Miss Jean Schaeffer, parish worker at Immanuel, Burholme.

"Understanding Junior Children," to be taught by the Rev. Ihno Janssen, pastor of the Church of the Redeemer, Mayfair (Missouri Synod).

"Understanding Primary Children" taught by Mrs. S. Wilbur Gouker.

"God and Sex," a course limited to high school seniors, taught by the Rev. Frederick Hasskarl, of Immanuel, Burholme.

"The Church and Family Life," to be taught by the Rev. Albert Shumaker of the Church of the Redemption, Rhawnhurst.

"Understanding the New Liturgy," a course designed for organists, choirmasters and members of the choirs, to be taught by the Rev. Edward Horn III, pastor of Trinity Church, Germantown.

CARL W. WEE

Dr. Fischer Feted

A surprise dinner was given to Dr. Emil E. Fischer, retiring president of the Ministerium of Pennsylvania, Sept. 1, at the Mt. Pleasant Inn, Germantown. Dr. Franklin C. Fry and the officers of synod executive secretaries and synodical presidents gave Dr. Fischer a farewell gift in appreciation of his many kindnesses.

WASHINGTON-OREGON:

Camps Set Record

MORE AND MORE church youth in the Pacific Northwest are taking part in the Bible camp programs of the conferences each year. Both conferences report breaking attendance this season. Camp Lutherwood, at Lake Samish, near Bellingham, Wash., had 154 junior boys and girls the first week—July 5-11. The Senior Luther League camp, the following week, enrolled 99 campers, five of whom traveled 800 miles roundtrip from Spokane to attend.

Leaders of the Southern Conference camp found it necessary to hold two weeks of junior camp and one of senior camp in order to provide for all who wished to attend. The three-week period ran from July 19 - Aug. 8. A total of 391 attended the three-week session. At Camp Colton, the Southern Conference camp, every pastor except one in the conference took part in at least one week of camping.

The Rev. Joseph W. Inslee, director of summer schools and camps for the Board of Parish Education, attended sessions of both the northern and southern camps.

TEN PER CENT of the young people taking part in the caravaning program of the Luther League of America this summer come from the Pacific Synod. It is reported that 10 Leaguers are busy in parishes in various sections of the United States. One of these is from the Northern Conference of Pacific Synod; three hail from the Southern Conference. They are: Barbara Timholt, Rusty Carter, Margaret Myers and Ray Holmquist.

UNIVERSITY CHURCH, Seattle, was represented by six Luther Leaguers at the Luther League Convention at Miami University in Ohio early last month.

MISS DORIL LANCE has been called to serve as parish worker at St. Paul's Church, Vancouver, Wash. She is a graduate of Lutheran Bible Institute in Seattle, and took up her duties at St. Paul's Sept. 8.

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In conclusion . . . . . .

An Old Testament passage urges "Train up a child in the way he should go and when he is old he will not depart from it." The soundness of this reasoning makes a good case for religious teaching at home and also for proper stress on parish education in every congregation.

Jewish people have maintained a sturdy faith through centuries of opposition by emphasizing the importance of indoctrinating youth. Roman Catholics also endeavor to make a deep impression on the minds of small children through early instruction and confirmation, as well as by parochial school training.

But Protestants, who are most insistent about the importance of well-informed individuals and a thinking church, have often been guilty of neglecting their greatest teaching agency, the Sunday school. In many congregations it is the poor orphan. It scrapes along on a miniscule budget, probably raised by the offerings of the children. It fits into a tight Sunday schedule, without proper consideration of how much time it should have and when. On a holiday, its program is often pushed aside without consideration.

There are exceptions, of course. Well-appointed educational buildings are being erected. Some teaching staffs attend workshops and institutes. And weekday schools are on the increase. They provide more time for lessons and better opportunities for initiative on the part of the pupils. But as yet, they reach only a small portion of the child population of our congregations.

In the ULCA, about 750,000 children attend Sunday school classes with some regularity. Most classes meet in quarters not primarily intended for instruction, bu which serve other functions as well.

In one otherwise-enlightened congre gation, the children of the beginners group are consigned to the basement o the parsonage. They meet for worshi and study sandwiched between a furnac and a washing machine. If psychologist are right in assessing the importance c childhood impressions, these children ar likely to grow up with some terribl strange ideas about God.

In another, where physical equipmer is adequate, the superintendent was di turbed one Sunday by an unusual thump ing from one of the boys' classes. Inve tigating, he found a wrestling match i progress. The substitute teacher, it turne out, was a member of the local hig school wrestling team and thought it a to display such knowledge as he possesse to his temporary Sunday school clas They would have suffered fewer bump and bruises and no loss of religious know edge if they had been dismissed and se home!

Unfortunately, these are isolated i stances only in their details. In man schools both physical equipment an teaching standards are poor. Valiant e forts are being made by the Parish Ed cation Board and church leaders to im prove conditions. Excellent teaching m terials are available.

Either volunteer leadership must b improved drastically, or congregation budgets must stretch to include religio education as an important item, or w had better revise our whole estimate the value we place on teaching the Chr tian faith to the young.

—ALBERT P. STAUDERMAN

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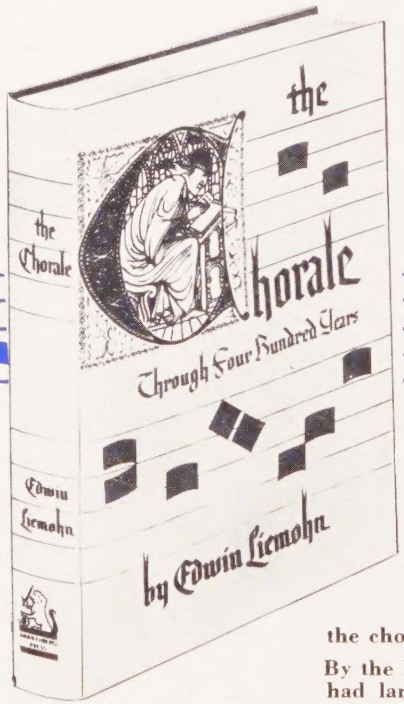

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